



# AN EASY **HAJJ** GUIDE

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**Rahimahullāh**

AND

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## PUBLISHER'S NOTE

Presently there are so many books in the Urdu language on the subject of hajj and ziyārat that it is impossible for the most knowledgeable person in this field to know their exact number. However, this book – *How should you perform hajj*<sup>1</sup> – is, by the grace of Allāh *ta'ālā*, still unique and unparalleled in the sense that it acts as a complete guide for the performance of hajj and ziyārat and the rites which are attached to both, and also creates a special pain, pining, ecstasy and yearning in the heart – all of which is the essence and soul of hajj.

Those who carried this book with them for performing hajj generally perceive and are of the view that if pilgrims take this book with them and study it on their journey, they will feel as if a special servant of Allāh *ta'ālā* is holding them by the hand and making them to perform a loving and prescribed hajj, and guiding them internally and externally, physically and spiritually.

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<sup>1</sup> This is the translation of the Urdu title. The present English title is “An Easy Hajj Guide” (translator)



We are incapable of expressing our gratitude to Allāh *ta'ālā* for the acceptance which He conferred on this book. May He inspire us to give thanks to Him and to bless it with even more acceptance. Āmīn.

This book was first published in 1949 and was – by the grace of Allāh *ta'ālā* – being printed continually. A revised edition was then published in 1980 in which several essential changes were made to it.

Now that travelling by sea has ended and this journey for hajj is undertaken by air, there was a need to make changes to those sections of the book which contained pieces of advice which were related to sea journeys. This new edition therefore contains such changes made by the publisher. The original book is the same as printed for the past fifty years. Thousands of Allāh's servants took guidance from this book during those years. The author of the book, Maulānā Muḥammad Manzūr Nu'mānī *rahimahullāh*, had himself written in this regard at the time of the revised edition (of 1980). The reader will note this in the following pages.

It is our heartfelt desire for this book to reach the hands of all educated people who are going for hajj and that we are able to convey it to them. I therefore make a

sincere offer to those who are going for hajj but cannot afford to purchase it to write to us with a testimony from someone who is known to us. Allāh willing, we will present a copy to him without charge. He will not be indebted to us in any way. Instead we will be greatly indebted to him for having afforded us this opportunity.

There is an addendum towards the end of this new edition (2001). It contains a few essential facts, guidelines and useful points for the pilgrim. Allāh willing, it will be beneficial to you.

Finally, I request the pilgrim who is benefiting from this book on his hajj journey to include me and my family in his prayers. May Allāh *ta'ālā* reward you.

Muḥammad Ḥassān Nu'mānī  
Idārah al-Furqān  
August 2001

## INTRODUCTION

Maulānā Muḥammad Manzūr Nu'mānī

بسم الله الرحمن الرحيم

الحمد لله الذي بعزته وجلاله تتم الصالحات

The kind and affectionate Allāh *ta'ālā* has showered countless favours and bounties on this insignificant servant. One of them is that He – solely out of His grace – enabled me to write a few Islamic books and blessed them with acceptance in this world. Although I feel I never had the pure intentions which ought to be had when doing such works, I have hope in Allāh's kindness with regard to some of my books that He will make them the means for my forgiveness. One such book is *How should you perform hajj?*

This book was first published about thirty years ago.<sup>1</sup> Allāh *ta'ālā* conferred it with extraordinary acceptance. A new impression is printed almost every year. A relative in Karachi obtained permission from me and has been printing it there since several years.

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<sup>1</sup> This introduction was written for the revised edition of 1980.

I estimate that in these last thirty years, at least 100 000 servants of Allāh *ta'ālā* in India and Pakistan must have certainly performed their hajj through the guidance of this book. I hope that they – out of their kindness – fulfilled my request of making *du'ā'* for me at the special places [in Makkah and Madīnah] as I had repeatedly made this request throughout this book. May Allāh *ta'ālā* make the *du'ā's* of those servants the means for my forgiveness.

This book is essentially a collection of three articles and a few poems<sup>1</sup> related to creating a yearning and enthusiasm for hajj and ziyārat. The first article is titled “To the one intending hajj” and has been written by myself. The second topic is titled “From your house to the House of Allāh” which has been written by my respected friend, Maulānā Sayyid Abul Hasan 'Alī Nadwī. It is actually an account of his first hajj journey which he undertook in 1947. The Maulānā had written this article for *al-Furqān* when I had requested him to do so. He had insisted that his identity not be divulged when printing this article. However, I did not consider it essential on

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<sup>1</sup> Poems have not been translated into English as the essence would be lost. (translator)

me to accede to the Maulānā's request. Instead, I considered it better and most beneficial to publish it with his name. I have read this article countless times but never did it leave me without causing me to shed some tears. Many friends expressed the same sentiments and experience to me.

The third article is titled "A few noteworthy points" and is written by my deceased friend and companion, Maulānā Muḥammad Uways Nigrāmī. It is extremely beneficial and valuable despite its conciseness.

Words of advice related to the hajj journey, the actions and rites of hajj, the journey to Madīnah and the etiquette of ziyārat are all detailed in the first article. I had written it in the light of my fresh experience after my return from my first hajj and ziyārat in 1949.

However, many changes took place in the hajj and the journey itself which necessitated changes in the original article. For example, previously a person did not have to make any application, there was no quota system and no drawing of lots. Anyone wanting to go for hajj would proceed to Bombay or Karachi, purchase a ticket, board the first available ship and proceed to the Hijāz. Occasionally, a

person had to wait for a week or two until a ship was available.

This system no longer exists in India and Pakistan. There is now a quota system. Long before the hajj season a person has to send in an application together with a draft. Lots are drawn and the fortunate ones whose applications are approved are informed of the date on which they must reach Bombay or Karachi, and they have to reach by that date.

Similarly, many changes have taken place and are still taking place at the Jeddah harbour and in the administrative rules and regulations of the Saudi government. Moreover, the extensions to the Haram Sharif and the new constructions to the Musjid-e-Harām have completely altered the geography of the place. Safā and Marwah were two mountains with a buzzing bazaar between the two. Those who were making sa'y between Safā and Marwah had to do it on the street of the bazaar. All this has now been included in the Musjid-e-Harām. The Zam Zam well has been sealed from the top and its water is available throughout the Haram Sharif via a pipeline. In the same way, the nature of the journey from Makkah to Madīnah has changed completely.

All these changes necessitated changes and alterations to several places in the book. I reviewed the book with this objective and – by the grace of Allāh *ta'ālā* – all necessary changes have been made in this new edition. In the course of reviewing the book, if I found the need to make changes, additions or subtractions to the texts related to ḥajj and ziyārat, then changes were made accordingly. May Allāh *ta'ālā* accept this insignificant deed as well.

I request the fortunate brothers and sisters whom Allāh *ta'ālā* blesses with ḥajj and ziyārat - and this book remains their companion on this blessed journey – to include this sinful servant in their prayers, and to make a special supplication for a good death and forgiveness for me. Surely Allāh does not allow the reward of the righteous to go to waste.

Muḥammad Manzūr Nu'mānī, *may Allāh pardon him*

Lucknow

Muḥarrām 1400 A.H.

## TO THE ONE INTENDING HAJJ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

You are very fortunate, my brother in Islam!

Allāh's peace and blessings be on you! Value this greatest of favours of Allāh *ta'ālā* and be grateful for it. He has placed the intention in your heart to present yourself in His Sanctified House and the sacred city of His beloved Rasūl *sallallāhu 'alayhi wa sallam*, and also availed you with the means for it.

The best way of giving thanks for this favour is to make yourself ready as much as you can for the blessings, light and effulgence of that place, and to occupy yourself from now to learn about the manner of performing hajj and other rites.<sup>1</sup>

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<sup>1</sup> The Tabligh Jamā'at and other religious organizations conduct special programmes in most of the cities of India and Pakistan to teach and train pilgrims on the performance of hajj. You must certainly participate in them so that your hajj is performed in the correct manner. Bear in mind that mu'allims no longer help in this regard. (author)



Most unfortunate, very ungrateful and very unappreciative of his Master's favour is that person to whom Allāh *ta'ālā* gave this opportunity and he does not learn the etiquette and ways of presenting himself there, does not bother about preparing for that place, and just lands there in a state of heedlessness, disregard, carelessness and inattention.

If Allāh *ta'ālā* enables me to write whatever I intend writing here, you will – Allāh willing – obtain sufficient help in learning the acts and etiquette of hajj. Inspiration is from Allāh *ta'ālā* alone.

### **Search For a Good Companion**

The first and most essential thing in this path is to search for such a servant of Allāh *ta'ālā* who is going for hajj, who knows the rules of hajj thoroughly and who is a righteous person. If Allāh *ta'ālā* joins you with such a person who, together with knowing the rules of hajj, having righteousness and piety, also has experience of hajj, then this will be a real boon. Obtain permission from him and join his group, and act on his advice throughout the journey. However, you must be extremely cautious about not causing him any inconvenience. Since the righteous servants of Allāh *ta'ālā* are more

sensitive and fastidious than general people, they are more inconvenienced than other people by matters which are against their temperament, even though they may not express it verbally.

### **Sincerity And Correction of Intention**

Take a stock of your intention before undertaking the journey. Let your objective be solely the carrying out of Allāh's order, acquisition of His pleasure and reward in the Hereafter. There must be no other motive behind this sanctified journey. Allāh *ta'ālā* only accepts a deed which is done solely in obedience to His order and for the acquisition of His pleasure.

### **Repentance And Seeking Forgiveness**

Before your departure, repent and seek forgiveness with a genuine heart for all minor and major sins so that you are pure and clean from the filth of sins and reach the court of your Master in a pure state.

### **Atonement or Pardon For Rights Which You Owe to Fellow Humans**

If you have any rights which you owe to your fellow humans, if you have trampled the rights of anyone, troubled anyone, hurt the heart of someone, etc. you must clear all these matters, obtain pardon from them

or give them a recompense. If someone entrusted anything to you, return it. If you have to write a will with regard to certain things, have it written. Think carefully and make istikhārah about the date and time of your departure. Complete all your arrangements and preparations much before the date of departure so that you can depart without any worry.

### Departure From Your House

When the time for departing arrives, perform two rak'ats of ṣalāh with genuine humility and servitude in your house. After completing the ṣalāh beseech Allāh *ta'ālā* to make your journey easy and safe, protect you from sins, bless you with a hajj mabrūr<sup>1</sup> and an accepted ziyārat. You may then take leave from your family. If you remember, make the following du'ā' when you leave your house:

بِسْمِ اللَّهِ أَمَنْتُ بِاللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ

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<sup>1</sup> A hajj which is internally and externally valid and accepted.

*In the name of Allāh. I believe in Allāh. I place my trust in Allāh. There is no power and might except with Allāh.*

If you do not know the above du‘ā’, you may merely read:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### **When Getting Onto a Conveyance**

Once you get onto a conveyance, e.g. a train, and you start moving, praise Allāh *ta‘ālā* and thank Him for having provided us with these conveyances for our own comfort and ease, and for having made such lengthy journeys easy for us. If you remember, you may read the following du‘ā’:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى  
رَبِّنَا لَمُنْقَلِبُونَ

*Pure is that Being who subjugated [this conveyance] for us, although we would not have been able to bring it under our control.<sup>1</sup>*

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<sup>1</sup> Sūrah az-Zukhruf, 43: 13.

## **The Leader of The Group And The Educational Programme For The Group**

In most cases, several pilgrims of one place depart together. Before the departure or after having boarded the train, they must make a decision to have a continual programme of teaching and learning the rules and regulations of hajj and other essentials of Dīn as they are travelling. Those who do not have the opportunity of learning Dīn throughout the lives are afforded with sufficient opportunity to do this during the hajj journey. In short, they must think about it carefully and draw up a full educational programme. It is extremely important and most beneficial to do this. Many of those who are going for hajj do not even know how to perform ṣalāh. Some poor souls do not even know the kalimah. Devoting one's time to pass on Dīnī knowledge to such people is undoubtedly superior to optional ṣalāhs and the various forms of dhikr.

Give full importance to performing ṣalāh with congregation while on the train. If – Allāh forbid – a single compulsory ṣalāh is missed due to negligence, a hundred optional ṣalāhs in front of the Ka'bah will not make up for it.

## Waiting For a Flight

Once the rail journey is over, most pilgrims have to spend several days in the city from which they are to take their flight. While you are staying in the city and waiting for your flight, you must bear in mind that you left your house with the intention of hajj and ziyarat. You should therefore abstain from useless walking around, moving about, going to the shopping malls and so on. Pay full attention to your educational programme, dhikr, recitation of the Qur'ān and other spiritual practices in the course of your stay in the city.

## Taking Part in Educational Programmes

The travellers' lodges for pilgrims and the offices of hajj committees in Delhi, Bombay, Karachi and many other cities have special educational and training programmes. You must certainly take a part in them and obtain total training about hajj by showing full interest and enthusiasm. Utilize your time to learn the rites of hajj, memorize essential rules, teach them to others and help them to memorize them. You must certainly take the excellent opportunity of serving the old and weak. Serve them by thinking to yourself: "These are the guests of Allāh *ta'ālā* and Rasūlullāh *sallallāhu 'alayhi wa*

*sallam* while I am the slave of Allāh *ta'ālā* and Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. Based on this relationship, it is my duty to serve them.” A spiritual master said:

You can receive Paradise  
through obedience and worship.  
But you will receive the Master  
Himself [Allāh *ta'ālā*] by serving  
His creation.

### **Your Occupations During Your Stay in Delhi, Bombay And Karachi**

During their stay in Delhi, Bombay and Karachi, most of the time of the pilgrims is spent in confusion and worry. If you find yourself confused, worried and concerned, then occupy yourself in some good work. For example, start performing optional *ṣalāh*, occupy yourself in *dhikr* or reciting the Qur'ān. Alternatively, sit in one corner and picture yourself before the Ka'bah, in Musjid-e-Nabawī and before the blessed grave of Rasūlullāh *ṣallallāhu 'alayhi wa sallam*. You may even start reading an interesting Islamic book.<sup>1</sup>

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<sup>1</sup> Allāh willing, studying “*How should you perform ḥajj?*” at this time will be most beneficial and tranquilizing.(author)

## Preparing The Ihrām

You will have to be at the airport a few hours before your flight. Make preparations for your ihrām while bearing the time of your flight in mind. If you get a chance to trim your hair, you should certainly do it. Clip your nails and remove other unwanted hair. Take a proper bath wherein you try your utmost to remove every type of filth and dirt from your body and become as clean as possible. Get ready to wear your ihrām

You may wear your ihrām at the place where you are staying or at the airport. However, since the flights are normally delayed by hours at times, it will be better to wear your ihrām at the airport.

## Three Types of Hajj

Before learning how to wear the ihrām, understand that there are three types of hajj.

1. At the mīqāt, a person wears ihrām only for the performance of hajj. He makes the intention of hajj only when he wears the ihrām. This is known as ifrād.
2. A person wears ihrām for ‘umrah and hajj at the same time. He makes the



intention of performing both in the same ihrām. This is known as qirān.

In both these types, all the restrictions of ihrām remain until the hajj is completed. It is difficult for most people to adhere to the restrictions. Very often people do things which are prohibited while in ihrām. This is why the laymen are generally not advised to perform these two types of hajj.

3. The third type is when a person wears the ihrām only for ‘umrah at the mīqāt. On reaching Makkah, he performs ‘umrah and comes out of his ihrām. Then on the 8<sup>th</sup> of Dhū al-Hijjah, he wears the ihrām of hajj from Musjid al-Harām. This is known as tamattu’. The third type is easier and better for most people. This is why the method of tamattu’ will be described here. However, ifrād hajj is better for a person who is performing hajj-e-badal (hajj by proxy) although he can perform qirān, and also tamattu’ after obtaining permission from the person whom he is representing.

### **Method of Hajj-e-Tamattu’**

Anyway, if you decide to perform tamattu’ as per my advice, then when you decide to get into ihrām, you must take a bath as I mentioned previously. If you are unable to take a bath for whatever reason, you may

suffice with wudū'. Remove stitched clothing from your body and wear a loin cloth [for the lower section of your body] and a sheet [for the upper section]. Perform two rak'ats of optional salāh,<sup>1</sup> using the sheet to cover your head. (a normal topī could also be worn because the ihrām has not commenced as yet). Once you complete the salāh, remove the sheet or topī from your head and make an intention - in your heart - of ihrām for 'umrah.<sup>2</sup> You may make a verbal intention as well:

O Allāh! I am getting into ihrām of 'umrah solely for Your pleasure. Make it easy for me, enable me to carry it out correctly and accept it from me by Your grace.

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<sup>1</sup> It is better to perform this salāh at the airport because it is difficult to find place in the plane. (publisher)

<sup>2</sup> You may also do this: Perform the salāh but do not make an intention. Make the intention about 45 minutes before reaching Jeddah when the mīqāt is announced. In this way, you will be free from the restrictions of ihrām for a few more hours. (publisher)

## The Talbiyah

Together with the intention, say the talbiyah three times in a relatively loud voice:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

This is known as the talbiyah which is a special form of dhikr of hajj and ‘umrah. Once you say the talbiyah, your ihrām of hajj has commenced just as your salāh commences by saying takbīr-e-tahrīmah (Allāhu Akbar). As long as you do not read the talbiyah with the intention of hajj or ‘umrah, your ihrām does not commence. The talbiyah is a special anthem for the pilgrims and is originally a reply to the call of Hadrat Ibrāhīm ‘alayhis salām. He had called out to Allāh’s servants acting under the order of Allāh ta‘ālā. He said to them: “Come and present yourselves in the court of Allāh.” Thus, any person who wears the ihrām with the intention of hajj or ‘umrah

for the sake of presenting himself at the House of Allāh *ta'ālā*, does it while chanting the talbiyah. It is as though he is replying to the call of Hadrat Ibrāhīm '*alayhis salām* and saying: "O our Rabb! You summoned us through the call of Your special servant, Ibrāhīm '*alayhis salām*. We are here. We are here. We have presented ourselves before You."

Anyway, when reading the talbiyah have full conviction that Allāh *ta'ālā* is present and watching you, and address Him directly. Read the talbiyah repeatedly with enthusiasm, yearning, humility and fear. After reading it, engage in earnest and ardent supplication to Allāh *ta'ālā*. The following du'ā' is specifically desirable for this occasion:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ رِضَاكَ وَالْجَنَّةَ، وَاَعُوْذُ بِكَ مِنْ غَضَبِكَ  
وَالنَّارِ

*O Allāh! I beg You for Your pleasure and Paradise. I seek refuge in You from Your wrath and the Hell-fire.*

After this, read the talbiyah as often as you can. It is as though the talbiyah is the most superior form of dhikr for you. Read it when you go to meet someone, when you

are ascending or descending a place, etc. Let there be feelings of Allāh's greatness, fear for Him and love for Him when reading the talbiyah.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

### **Ihrām Restrictions**

Once you have performed the two rak'ats of ihrām, made the intention of hajj or 'umrah and read the talbiyah, you are a muhrim and all the restrictions of ihrām apply to you. You cannot wear stitched garments, you cannot cover your face, you cannot put on footwear which covers the upper-portion of the in-step, you cannot cut your hair, in fact you cannot remove or break a single strand of hair from any part of your body, you cannot clip your nails, you cannot apply any fragrance, and you cannot have conjugal relations with your wife. In fact, you cannot do anything with her which would increase your passion and from which the self experiences special enjoyment. You cannot hunt any animal

nor can you kill any lice on your body or clothes.<sup>1</sup>

The first act of hajj or 'umrah is getting into this state of ihrām. You do not have to do anything specific until you reach Makkah. Just adhere to the restrictions of ihrām and try to awaken feelings of yearning, love, fear and turning to Allāh *ta'ālā*, and read the talbiyah in abundance. The more the feelings of drawing towards Allāh *ta'ālā*, love, fear and humility develop in you during this period, the more you will be inheriting the legacy of Hadrat Ibrāhīm *'alayhis salām*. This is the essence of hajj and 'umrah.

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<sup>1</sup> The same rules apply to the ihrām of a woman. The only difference is that she can wear stitched garments and she does not have to uncover her head. However, she is also prohibited from covering her face. She must understand that her ihrām is that she must not place any cloth over her face. If a stranger or non-mahram comes before her, she must cover herself with some other item, e.g. go behind a screen, she must not place a cloth over her face. It is best for a woman to obtain a hand fan or any other similar item with which she can screen herself from strange men. (publisher)

## When Boarding The Plane

Once it is time to board the plane, supplicate for peace, safety and protection from sins, say Bismillāh and go on board. You may read the following du‘ā’ if you know it:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى  
رَبِّنَا لَمُنْقَلِبُونَ.

رَبِّ أَنْزِلْنِي مَنَزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ.

*Pure is that Being who subjugated [this conveyance] for us, although we would not have been able to bring it under our control. O Allāh! Enable me to alight in a blessed place. Surely You are the best of hosts.*

## Jeddah

You will be happy when you reach the Jeddah airport and you ought to be happy because Allāh *ta‘ālā* enabled you to set foot on the land of Hijāz which is more beloved to a believer than all other lands. We could refer to Jeddah as the door to Makkah. A few hours pass at the Jeddah airport to complete security checks, customs and other formalities. Do not become distressed during this time. Read the talbiyah excessively and continue trying to evoke

the feelings of yearning, love and gratitude to Allāh *ta'ālā* in your heart.

### **From Jeddah to Makkah**

Bearing in mind that you will be restless to reach Makkah, even a short wait in Jeddah will bear heavily on you. Any way, all arrangements will be made in due time and you will leave for Makkah by car or bus. The road from Jeddah to Makkah is only about one and half hours. The roads are excellent and the drivers are generally fast.

### **The Haram Boundary**

The boundary of the Haram starts about twenty kilometres before Makkah. Close to this boundary is the place where the unbelievers of Makkah had stopped Rasūlullāh *ṣallallāhu 'alayhi wa sallam* from performing 'umrah in 6 A.H. He entered into a truce with them and returned to Madīnah without performing 'umrah. This is the valley of Hudaybiyah where, under a tree, Rasūlullāh *ṣallallāhu 'alayhi wa sallam* took a pledge to fight to death from the Sahābah *radiyallāhu 'anhum*. This pledge is known as Bay'atur Ridwān and is mentioned in the Qur'ān. The boundary of the Haram commences here. A huge board has the words "This is



the boundary of the Haram” written in bold writing.<sup>1</sup>

Once you reach this place, impose the feelings of yearning, love, fear and respect on yourself. Make du‘ā’ to Allāh *ta‘ālā* saying: “O Allāh! This is Your Haram and the Haram of Your Messenger [*sallallāhu ‘alayhi wa sallam*]. even animals are safe and secure here. By virtue of the blessings and sanctity of this place, make my entire body forbidden to the fire of Hell and bless me with safety from the punishment of the day of Resurrection. If you know the du‘ā’ with its meaning, it will be good to read it. The du‘ā’ is:

اَللّٰهُمَّ اِنَّ هٰذَا حَرْمُكَ وَحَرَمُ رَسُوْلِكَ، فَحَرِّمْ لَحْمِي وَدَمِي  
وَعَظْمِي وَبَشْرِيْ عَلٰى النَّارِ. اَللّٰهُمَّ اَمِنِّيْ عَذَابَكَ يَوْمَ تَبْعَثُ  
عِبَادَكَ.

*O Allāh! This is Your Haram and the Haram of Your Messenger. [By virtue of presenting myself here], make my flesh, blood, bones and skin forbidden to the Hell-fire. O Allāh!*

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<sup>1</sup> Presently there is a huge gate at this point with a structure in the shape of an open Qur’ān. It is worth seeing this place at night. (publisher)

*Give me security from Your punishment on the day when You resurrect Your servants.*

### **Entry Into Makkah**

You will be able to see the buildings of Makkah soon thereafter. Create humility and respect once again within yourself and supplicate to Allāh *ta'ālā*:

O Allāh! Enable me to live in this blessed city with peace and tranquillity. Inspire me to adhere to the rights and etiquette of this place and bestow me with lawful sustenance.

Once your vehicle starts to enter this sanctified city of Allāh *ta'ālā*, supplicate with presence of your heart:

O Allāh! I am Your slave. I have come here to fulfil Your obligation and to seek Your pleasure and mercy. Open for me the doors of Your mercy. Decree pardon and salvation for me for the day of Resurrection and enable me to fulfil my hajj correctly.

### **Musjid-e-Harām And Tawāf**

Your vehicle will convey you to the place where arrangements were made for your

stay. It is best to first unload your luggage, perform wuḍū' if you do not have, and proceed straightaway to the Musjid-e-Harām. Say the following at the time of entering:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

*I commence in the name of Allāh. Salutations and peace to Rasūlullāh.*

Enter with your right foot and read:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*O Allāh! Forgive me my sins and open for me the doors of Your mercy.*

Once your eyes fall on the Ka'bah, read:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*Allāh is the greatest. There is no deity except Allāh. Allāh is the greatest.*

Raise your hands and supplicate fervently:

اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَشْرِيفًا وَتَعْظِيمًا، وَتَكْرِيمًا وَمَهَابَةً،  
وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِمَّنْ حَجَّهْ أَوْ اعْتَمَرَهُ تَشْرِيفًا،  
وَتَكْرِيمًا، وَبِرًّا. اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، فَحَيِّنَا

رَبَّنَا بِالسَّلَامِ، أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الدَّيْنِ وَالْفَقْرِ وَمِنْ  
ضَيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ.

*O Allāh! Increase this House of Yours in nobility, greatness, honour and awe. Increase the nobility, honour and piety of the pilgrim – whether performing hajj or 'umrah - who honours it and pays tribute to it. O Allāh! You are peace and from You is peace, so bless us with peace. I seek refuge in the Rabb of this House from debts, poverty, distress and punishment of the grave.*

Now proceed straight to Hajar-e-Aswad.<sup>1</sup> Since you will have to perform sa'y of 'umrah after this ṭawāf, you should also make idtibā'.<sup>2</sup> In other words, wrap the upper sheet of your ihrām in such a way that it goes under your right arm and is placed over your left shoulder. Stand before Hajar-e-Aswad in such a way that your right shoulder is in line with the left side of

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<sup>1</sup> When entering Musjid al-Harām, tahīyyatul musjid should not be performed first. Instead, one should perform ṭawāf because this is the form of greeting for this Musjid. (author)

<sup>2</sup> Idtibā' is observed in the first three rounds of the ṭawāf. It is better to terminate it after the first three rounds. (publisher)

Hajar-e-Aswad. In this way, the entire Hajar-e-Aswad will be to your right. After making your intention,<sup>1</sup> move slightly to your right, stand directly in line with Hajar-e-Aswad, raise your hands to your ears as you do in salāh and say:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَلِلَّهِ الْحَمْدُ

*I commence in the name of Allāh. Allāh is the greatest. There is no deity except Allāh. All praise is due to Allāh.*

If you have the opportunity, you may go forward and kiss Hajar-e-Aswad respectfully. If there is a crowd making it difficult to kiss it or to touch it with your hand, then stand in line with it and make istilām<sup>2</sup> by pointing with both your palms towards it. Imagine that you have placed them on the Hajar-e-Aswad. Read:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَلِلَّهِ الْحَمْدُ

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<sup>1</sup> Intention is essentially in the heart, but it is good to make a verbal intention as well: “O Allāh! As per Your order, I intend making tawāf of Your pure House. Enable me to perform it correctly and accept it from me.” (publisher)

<sup>2</sup> Due to the large crowds, the tawāf is in most cases performed by making istilām. (publisher)

Kiss your hands and start your tawāf. One tawāf comprises walking seven times around the Ka'bah. You must observe ramal<sup>1</sup> in the first three rounds. In other words, stick out your chest and move your shoulders about, take small forceful steps and walk at a slightly quicker pace like a wrestler. The last four rounds must be completed at a normal pace.<sup>2</sup> Bear in mind that the talbiyah which you had started at the time of ihrām terminates once you start the tawāf of 'umrah. You will therefore not read the talbiyah while performing this tawāf or after it.

### **Tawāf Du'ā's**

The hajj guides normally ask the pilgrims to read certain du'ā's after them. In most cases, the poor pilgrims do not know them nor do they understand any of the words. This is a futile and incorrect way. Remember well that there is absolutely no specific du'ā' which is essential in the

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<sup>1</sup> Ramal and idtībā' are observed only in that tawāf which is followed by a sa'y. Both are to be observed by males only. Women are not to observe either of them. (author)

<sup>2</sup> Remember that after completing each round you will stand in line with Hajar-e-Aswad and make istilām of it. (publisher)

course of performing tawāf. If you do not remember any du‘ā’, you may continue reading:

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ، اللَّهُ أَكْبَرُ

In fact, if a person does not read any du‘ā’ at all and remains silent, his tawāf will be valid. Nonetheless, it is best for the masses to learn a few short du‘ā’s from the Qur’ān and Hadīth together with their meanings. They may then read them in the tawāf. The following three comprehensive and short du‘ā’s of tawāf are established from Rasūlullāh sallallāhu ‘alayhi wa sallam. The first one is from the Qur’ān. Every person can memorize these three du‘ā’s in a few minutes. You should certainly memorize them if you do not know them.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ  
التَّارِ

*O Allāh! Give us good in this world and good in the Hereafter. Save us from the punishment of the Hell-fire.*

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِیَةَ فِی الدُّنْیَا وَالْآخِرَةِ

*O Allāh! I ask You for pardon [from sins] and wellbeing in this world and the Hereafter.*

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْكُفْرِ وَالْفَقَاةِ وَمَوَاقِفِ الْحَزَنِ  
فِي الدُّنْيَا وَالْاٰخِرَةِ

*O Allāh! I seek refuge in You from unbelief, poverty, and occasions of disgrace in this world and the Hereafter.*

If a pilgrim learns just these du‘ā’s and reads them throughout his tawāf, they will be enough for him. As for the lengthy du‘ā’s of the hajj guides, most people cannot understand them and cannot even read them correctly. It is far better to read the above three du‘ā’s correctly and with understanding.

Apart from the above, you may read other good du‘ā’s which you know. When it comes to du‘ā’, the principle is that it is better to read those which you like, in which you find more concentration, and which create more servitude in you. I am now quoting ten more comprehensive du‘ā’s from the Qur’ān and Hadīth. They can be memorized very easily. You may then read those which appeal to you the most.



لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

*There is no deity apart from You. Glory to You. I was certainly of the wrongdoers.*

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ  
إِلَيْكَ

*Glory and praise be to You, O Allāh! There is no deity apart from You. I seek forgiveness from You and I turn in repentance to You.*

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

*O Allāh! Forgive and have mercy. You are the best of those who show mercy.*

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

*O Allāh! Forgive me, my parents and the believers on the day of Reckoning.*

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ

*O Allāh! I beg You for comfort at the time of death and pardon at the time of reckoning [of deeds].*

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ، وَأَعُوذُ بِكَ مِنْ غَضَبِكَ

وَالنَّارِ

*O Allāh! I beg You for Your pleasure and Paradise. I seek refuge in You from Your wrath and the Hell-fire.*

اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ وَجَنِّبْنِي عَذَابَكَ

*O Allāh! Engulf me with Your mercy and keep me away from Your punishment.*

يَا حَيُّ يَا قَيُّوْمُ، لَا إِلَهَ إِلَّا أَنْتَ، بِرَحْمَتِكَ أَسْتَغِيْثُ

*O the Ever-living! O the Controller of all! There is no deity apart from You. I beg for Your mercy.*

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

*O Allāh! I beg You for guidance, piety, chastity and independence.*

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ رَحْمَتِكَ وَسَهِّلْ لَنَا أَبْوَابَ رِزْقِكَ

*O Allāh! Open for us the doors of Your mercy and make easy for us the means of Your sustenance.*

These short du'ā's can be memorized easily and be read during the tawāf.

Different hajj books have specific du'ā's for tawāf. You may read them if your heart desires. I am quoting them here in sequence.

Once you make istilām of Hajar-e-Aswad and start walking in the direction of the door of the Ka'bah, read the following du'ā':

اَللّٰهُمَّ اِيْمَانًا بِكَ، وَتَصَدِيْقًا بِكِتَابِكَ، وَوَفَاءً بِعَهْدِكَ،  
وَاتِّبَاعًا بِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

*O Allāh! I am performing tawāf of Your House while having faith in You, attesting to Your Book, fulfilling my covenant to You, and in emulation of the Sunnah of Your Prophet Muhammad sallallāhu 'alayhi wa sallam.*

This du'ā' will be completed within a few steps in front of the Multazam and you would have reached in line with the door of the Ka'bah. Read the following:

اَللّٰهُمَّ اِنَّ هٰذَا الْبَيْتَ بَيْتُكَ، وَالْحَرَمَ حَرْمُكَ، وَالْاَمْنَ اَمْنُكَ،  
وَهٰذَا مَقَامُ الْعَاثِذِ بِكَ مِنَ النَّارِ، فَاجِرْنِي مِنَ النَّارِ.

*O Allāh! This House is Yours. This Haram is Yours. This peace is given by You alone. This is the place for the one seeks refuge in You from the Hell-fire. So save me from the Hell-fire.*

You would have reached the Maqām-e-Ibrāhīm by the time you complete the above du'ā'. You must say:

اَللّٰهُمَّ اِنَّ هٰذَا مَقَامُ اِبْرٰهِيْمَ الْعٰئِدِ الْاَيْدِ بِكَ مِنَ النَّارِ،  
فَحَرِّمْ لِحُوْمَنَا وَبَشَرَتَنَا عَلٰى النَّارِ.

*O Allāh! This is the Maqām of Your friend Ibrāhīm who had sought refuge solely in You and held on to You alone when he was cast into the fire. By virtue of our affiliation to him and Your kindness, make our flesh and skins forbidden to the Hell-fire.*

You would have reached close to the Rukn-e-‘Irāqī (the north-easterly corner of the Ka‘bah) by then. You must then say:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الشَّكِّ وَالتَّيَرِكِ وَالشِّقَاقِ وَالنِّفَاقِ  
وَسُوْءِ الْاَخْلَاقِ وَسُوْءِ الْمُنْقَلَبِ فِي الْاَهْلِ وَالْمَالِ وَالْوَلَدِ.

*O Allāh! I seek refuge in You from doubt, ascribing partners to You, disunity, hypocrisy, bad character and on finding my family, wealth and children in an evil when I return to them.*

You will now be in line with the Mīzāb-e-Raḥmat. Say the following when you reach it:

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ اِيْمَانًا لَا يَزُوْلُ، وَيَقِيْنًا لَا يَنْقُذُ، وَمُرَافَقَةً  
نَّبِيِّكَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِيْ جَنَّةِ الْخُلْدِ. اَللّٰهُمَّ

أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ، وَلَا بَاقِيَ إِلَّا  
وَجْهُكَ، وَأَسْقِنِي مِنْ حَوْضِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ شَرْبَةً لَا أَظْمَأُ بَعْدَهَا أَبَدًا.

*O Allāh! I ask You for imān which never disappears, conviction which never ends, and the company of Your Nabī Muḥammad ṣallallāhu ‘alayhi wa sallam in the Paradise of eternity. O Allāh! Give me shade in the shade of Your Throne on the day when there shall be no shade except the shade provided by You, and nothing will remain except Your countenance. Give me water to drink from the pond of Your Nabī Muḥammad ṣallallāhu ‘alayhi wa sallam – a drink after which I will never feel thirsty again.*

When you reach Rukn-e-Shāmī (north western corner of the Ka’bah), you must read the following:

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا، وَسَعْيًا مَشْكُورًا، وَذَنْبًا مَغْفُورًا،  
وَتِجَارَةً لَنْ تَبُورَ، يَا عَزِيزُ يَا غَفُورُ.

*O Allāh! Make my ḥajj a ḥajj-e-mabrūr, my efforts accepted, my sins forgiven, and a trade in which there is no loss. O the Almighty! The Forgiving.*

Once you reach Rukn-e-Yamānī (the south western corner of the Ka'bah), pass both your hands over it. If it is difficult to pass both, you may pass just one hand.<sup>1</sup> Make du'ā' with all your heart:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِیَةَ فِی الدُّنْیَا وَالْاٰخِرَةِ

*O Allāh! I ask You for pardon [from sins] and wellbeing in this world and the Hereafter.*

While walking from Rukn-e-Yamānī to Hajar-e-Aswad, read:

رَبَّنَا اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَفِی الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ  
النَّارِ

*O Allāh! Give us good in this world and good in the Hereafter. Save us from the punishment of the Hell-fire.*

Once you reach Hajar-e-Aswad, make istilām as described previously. That is, if you can kiss it without inconveniencing anyone or yourself, then step forward and kiss it with respect and love. If only your

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<sup>1</sup> Confine yourself to making du'ā' if it is not possible to pass a hand over it. There is no istilām or hand gestures here. (author)

hands can reach it, then touch it with both hands or with your right hand, and kiss your hand. If it is difficult to do this also, then stand at a distance, point both your palms towards it and kiss your palms.

It should be borne in mind that raising the hands to the ears is only done at the commencement of tawāf. You should therefore not raise them now. Some people raise them after every round due to ignorance.

When you commence your tawāf from Hajar-e-Aswad and return to it after having walked all round, this is counted as one round (it is known as a shauṭ). Once you complete seven rounds, one tawāf will be completed. According to this count, the istilām of Hajar-e-Aswad will be done eight times.

### **Two Rak'ats After Tawāf**

Once you complete the tawāf, you must proceed to Maqām-e-Ibrāhīm and read this verse while walking towards it:

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلِّ

If you find a place easily near Maqām-e-Ibrāhīm, if not, wherever you find a place, you must perform two rak'ats of tawāf

salāh. It is wājib to perform these two rak'ats at the end of every tawāf.<sup>1</sup> The best place to perform these two rak'ats is behind the Maqām-e-Ibrāhīm. However, there is always a crowd here. People are always pushing, shoving and committing other disrespectful acts. Therefore, if you do not find a place where you can perform your salāh peacefully, you may perform it anywhere nearby. If not, you could perform it in the Haṭīm or anywhere else in the Maṭāf.

Engage in fervent du'ā' after completing these two rak'ats. There is no prescribed du'ā' for this time. Most of the hajj books contain a du'ā' which is ascribed to Haḍrat Ādam '*alayhis salām*. Bearing in mind the theme of this du'ā', I humbly feel that it is worthy of being memorized. If it is difficult for you to memorize it, try to remember its theme only, and then beg of Allāh *ta'ālā* in your own language. The du'ā' is:

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي، فَاقْبَلْ مَعْدِرَتِي. وَتَعْلَمُ  
حَاجَتِي فَاعْظِنِي سُوَالِي. وَتَعْلَمُ مَا فِي نَفْسِي فَاعْفِرْ لِي

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<sup>1</sup> Remember to make the intention of wājib aṭ-tawāf. Some pilgrims mistakenly make intention of optional salāh. (author)



دُنُوِي. اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اِيْمَانًا يُبَاشِرُ قَلْبِيْ، وَيَقِيْنًا صَادِقًا  
 حَتّٰى اَعْلَمَ اَنَّهُ لَا يُصِيْبُنِيْ اِلَّا مَا كَتَبْتَ لِيْ، وَرِضًى مِّنَ  
 الْمَعِيْشَةِ بِمَا قَسَمْتَ لِيْ. يَا اَرْحَمَ الرَّاحِمِيْنَ.

*O Allāh! You are fully aware of my secrets and what I do in the open. So accept my apology. You know what my needs are, so give me whatever I am begging for. You know what is in my self, so forgive me my sins. O Allāh! I ask You for īmān which is firmly attached to my heart, and true conviction so that I realize that nothing can afflict me except what You decreed for me. And [I ask You for] contentment with the livelihood which You apportioned for me. O the most Merciful of those who show mercy.*

### **Du'ā' at The Multazam**

Once you have completed your ṭawāf, two rak'ats of ṭawāf ṣalāh and du'ā', proceed to the Multazam. A portion which is about two and half metres wide between the Hajar-e-Aswad and the door of the Ka'bah is know as the Multazam. It is a special place for the acceptance of du'ā's. Rasūlullāh sallallāhu 'alayhi wa sallam used to cling to it just as a mother embraces her child to her chest. If possible, you too must try and embrace it. Place

your chest against it and alternate between your right and left cheek rubbing against it. Beg to Allāh *ta'ālā*, cry out as much as you can, do not withhold anything, ask Him for whatever comes to your mind, and beg to Him in whatever language you want. Beseech Him while thinking to yourself that you have reached the court of the Most Affectionate Allāh, you are standing on its threshold, and He is watching your condition and listening to your cries.

You must certainly make *du'ā'* for salvation from the Hell-fire and entry into Paradise without reckoning. If you remember the following short *du'ā'* you must certainly make it:

اَللّٰهُمَّ رَبَّ هٰذَا الْبَيْتِ الْعَتِيقِ، اَعْتِقْ رِقَابَنَا مِنَ النَّارِ،  
وَاَدْخِلْنَا الْجَنَّةَ بِغَيْرِ حِسَابٍ.

*O Allāh! The Rabb of this ancient House. Set free our necks from the Hell-fire and admit us into Paradise without reckoning.*

If you are able to memorize the following, it will be good to read them on this occasion. I [Maulānā Muḥammad Manzūr Nu'mānī *rahimahullāh*] really like these *du'ā's*.

اَللّٰهُمَّ عَبْدُكَ بِبَابِكَ، فَقِيْرُكَ بِبَابِكَ، سَائِلُكَ بِبَابِكَ،  
مِسْكِيْنُكَ بِبَابِكَ، ذَلِيْلُكَ بِبَابِكَ، ضَعِيْفُكَ بِبَابِكَ، ضَيْفُكَ  
بِبَابِكَ، يَا رَبَّ الْعَالَمِيْنَ.

اِرْحَمْنِيْ يَا مَوْلَايَّ، يَا مَوْلَايَّ، اَنْتَ الْغَفَّارُ وَاَنَا الْمُسِيْءُ،  
وَهَلْ يَرْحَمُ الْمُسِيْءَ اِلَّا الْغَفَّارُ. مَوْلَايَّ مَوْلَايَّ، اَنْتَ  
الْمَالِكُ وَاَنَا الْمَمْلُوْكُ، وَهَلْ يَرْحَمُ الْمَمْلُوْكُ اِلَّا الْمَالِكُ.

*O Allāh! Your slave is at Your door. Your pauper is at Your door. Your beggar is at Your door. You poor person is at Your door. Your disgraced person is at Your door. Your weak servant is at Your door. Your guest is at Your door. O the Rabb of the universe!*

*Have mercy on me O my Master, O my Master! You are All-forgiving and I am a sinner. None but the All-forgiving shows mercy to the sinner. O my Master! O my Master! You are the Master and I am the slave. None but the Master shows mercy to the slave.*

مَوْلَايَّ، مَوْلَايَّ، اَنْتَ الرَّبُّ وَاَنَا الْعَبْدُ، وَهَلْ يَرْحَمُ الْعَبْدَ  
اِلَّا الرَّبُّ - مَوْلَايَّ، مَوْلَايَّ، اَنْتَ الرَّازِقُ وَاَنَا الْمَرْزُوْقُ،  
وَهَلْ يَرْحَمُ الْمَرْزُوْقُ اِلَّا الرَّازِقُ - مَوْلَايَّ، مَوْلَايَّ، اَنْتَ

الْكَرِيمُ وَأَنَا اللَّئِيمُ، وَهَلْ يَرْحَمُ اللَّئِيمَ إِلَّا الْكَرِيمُ -  
 مَوْلَايَ، مَوْلَايَ، أَنْتَ الْعَزِيزُ وَأَنَا الدَّلِيلُ، وَهَلْ يَرْحَمُ  
 الدَّلِيلَ إِلَّا الْعَزِيزُ - مَوْلَايَ، مَوْلَايَ، أَنْتَ الْقَوِيُّ وَأَنَا  
 الضَّعِيفُ، وَهَلْ يَرْحَمُ الضَّعِيفَ إِلَّا الْقَوِيُّ - مَوْلَايَ،  
 مَوْلَايَ، أَنْتَ الْعَفُورُ وَأَنَا الْمَذْنِبُ، وَهَلْ يَرْحَمُ الْمَذْنِبَ إِلَّا  
 الْعَفُورُ، اللَّهُمَّ إِنْ تَرَحَّمْنِي فَأَنْتَ أَهْلٌ، وَإِنْ تُعَذِّبْنِي فَأَنَا أَهْلٌ،  
 فَارْحَمْنِي يَا أَهْلَ التَّقْوَى وَيَا أَهْلَ الْمَغْفِرَةِ، وَيَا أَرْحَمَ  
 الرَّاحِمِينَ وَيَا خَيْرَ الْغَافِرِينَ.

اللَّهُمَّ إِنَّكَ قُلْتَ أَدْعُونِي أَسْتَجِبْ لَكُمْ، وَإِنَّكَ لَا تُخْلِفُ  
 الْمِيعَادَ.

وَصَلِّ اللَّهُمَّ وَسَلِّمْ عَلَى عَبْدِكَ وَرَسُولِكَ مُحَمَّدٍ وَآلِهِ  
 وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَأَهْلِ بَيْتِهِ كَمَا تُحِبُّ وَتَرْضَى،  
 عَدَدَ مَا تُحِبُّ وَتَرْضَى.

*O my Master, O my Master! You are the Rabb and I am the slave. None but the Rabb shows mercy to the slave. O my Master, O my Master! You are the Provider and I am the one who receives Your provision. None but the Provider shows mercy to the one*

*whom He provides. O my Master, O my Master! You are the Noble and I am the despicable. None but the Noble shows mercy to the despicable. O my Master, O my Master! You are the Honourable and I am the humiliated. None but the Honourable shows mercy to the humiliated. O my Master, O my Master! You are the Powerful and I am the weak. None but the Powerful shows mercy to the weak. O my Master, O my Master! You are the Forgiving and I am the sinner. None but the Forgiving shows mercy to the sinner. O Allāh! If You show mercy to me, You are most qualified for it. If You punish me, I deserve it. Show mercy to me, then, O the most worthy of piety and forgiveness. O the most Merciful of those who show mercy. O the best of forgivers.*

*O Allāh! You said: "Call on Me and I will respond to your call." Surely You never go back on Your word.*

*O Allāh! Send salutations to Your servant and Messenger, Muḥammad, his relatives, companions, wives, progeny, and family members as You like and are pleased with, and as much as You like and are pleased with.*

Listen to this point once again and remember it well: The above du'ā' or any other specific du'ā' is not prescribed for

this place. The essence is to beg with your heart no matter in which language you beg. Beg for yourself, your parents, other friends and relatives, benefactors, for the entire nation of Muḥammad *sallallāhu 'alayhi wa sallam* and ask for every need and bounty of this world and the Hereafter.

Be extremely cautious of the fact that you must not inconvenience any other servant of Allāh *ta'ālā* in your efforts to reach the Multazam. Consider yourself to be the lowest, poorest and most ignoble person when you are here.

### **At The Zam Zam Well**

Proceed to Zam Zam well<sup>1</sup> after completing your du'ā' at the Multazam. Turn towards the qiblah, read *Bismillāh* and drink as much zam zam water as you can in three

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<sup>1</sup> Many changes have been made to the Haram Sharīf. One of them is the sealing of the zam zam well from the top. A huge underground hall is now constructed, divided into two sections – one for men and another for women – and there are a large number of taps from which zam zam water flows all the time. (publisher)

This underground hall has also been demolished and closed up. Zam zam water is now available in water coolers all around the Haram Sharīf. (translator)

breaths. Say *Al-hamdulillāh* when you finish and make the following du‘ā’:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ  
دَاءٍ

*O Allāh! I beg of You for beneficial knowledge, abundant sustenance and a cure from every illness.*

Do not forget the fact that you made intention of *tamattu’* and you wore *ihrām* only for ‘umrah. Whatever you are doing at present is related to ‘umrah only.

After donning the *ihrām* for ‘umrah, a pilgrim has to carry out just three rites: (1) *tawāf*, (2) *sa’y* between *Safā* and *Marwah*, (3) shaving or cutting the hair. You have completed the *tawāf* and you have to now perform the *sa’y*.

### **Sa’y Between *Safā* and *Marwah***

Previously, the place of *sa’y* – known as the *Mas‘ā* – was at a distance from *Musjid-e-Harām*. After the extensions which were made by the Saudi government, this area has now been included in *Musjid-e-Harām*.

Proceed to *Safā*, face *Hajar-e-Aswad* and make *istilām* of it just as you had done

when you commenced your tawāf.<sup>1</sup> It is better for you to say the following in emulation of Rasūlullāh sallallāhu 'alayhi wa sallam:

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

*I commence my sa'y with the words which Allāh commenced with: Surely Safā and Marwah are from among the salient features of Allāh.*

Turn in the direction of the Ka'bah, raise your hands as you normally do when making du'a', but raise them in line with your shoulders. Commence by praising Allāh ta'ālā and speaking of His Oneness. You should specifically read Kalimah Tauhīd and Kalimah Tamjīd:

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<sup>1</sup> People are generally negligent as regards making istilām of Hajar-e-Aswad before commencing sa'y. Some of them consider the last istilām when ending tawāf to be the istilām of sa'y. This is a major mistake. Just as tawāf commences with istilām of Hajar-e-Aswad, it is also the Sunnah of Rasūlullāh sallallāhu 'alayhi wa sallam to commence sa'y with istilām of Hajar-e-Aswad.



لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no deity except Allāh. He is one, He has no partner. His is the kingdom and all praise is due to Him. He has power over everything.*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*Glory to Allāh. Praise be to Allāh. There is no deity except Allāh. Allāh is the greatest. There is no power and might except with Allāh.*

Express your thanks to Allāh *ta'ālā* for having brought you to this sanctified place solely out of His grace. You can engage in *du'ā'* and ask Allāh *ta'ālā* for whatever you wish. Then descend and walk towards Marwah. If you proceed silently, your *sa'y* will be fulfilled. However, my sincere advice to you is that do not allow a single moment to pass in negligence. Occupy your heart and tongue in the remembrance of Allāh *ta'ālā* and in *du'ā'*. There is no specific prescribed *du'ā'* for this occasion. The following short *du'ā'* is related from Rasūlullāh *ṣallallāhu 'alayhi wa sallam*.

Memorize it and read it in the course of your sa'y.

رَبِّ اغْفِرْ وَارْحَمْ، وَتَجَاوَزْ عَمَّا تَعْلَمُ، إِنَّكَ أَنْتَ الْأَعَزُّ  
الْأَكْرَمُ

*O Allāh! Forgive me and have mercy on me. Overlook my sins which You know about. Surely You are most powerful, most generous.*

You may occupy your heart and tongue in any other du'ā' which appeals to you.

After proceeding from Safā for a distance, you will see green pillars on both sides (they also have green lights on them). On reaching these pillars, you must hasten your pace until you reach the next green pillar. You must then walk at your normal pace until you reach Marwah. Once you climb up, face the qiblah and engage in du'ā' as you did when you were on Safā. You have now completed one round between Safā and Marwah. Now proceed towards Safā in the same way. On reaching there, you would have completed a second round. Continue in this manner until you complete seven rounds. Your seventh round will end at Marwah. Each time you reach Safā or Marwah, you must turn to

the qiblah, raise your hands and make du'ā'. Have full conviction – not only at Safā and Marwah, but at every place – that Allāh ta'ālā is listening to your supplications and is accepting them. He has everything in His treasures and He is the most generous of all. He will never deprive you of His generosity and will certainly accept your du'ā' out of His kindness.

Your sa'y is completed with the completion of the seventh round. You can go to any area in the Maṭāf and perform the two rak'ats of ṣalāh. A narration states that this is what Rasūlullāh ṣallallāhu 'alayhi wa sallam had done. You must now proceed to shave or cut your hair.

### **Conclusion of 'Umrah**

Your 'umrah is now completed and your ihrām is over. The restrictions of 'umrah no longer apply to you. You may take a bath, wear stitched garments and apply perfume. All the things which were prohibited to you because of ihrām are now lawful to you.

### **Spending Your Time in Makkah Before Hajj**

Allāh willing, you will wear your ihrām for hajj on the 8<sup>th</sup> of Dhū al-Hijjah. Until then, you will remain in Makkah without ihrām. During this time, consider every minute

and every second to be a boon. Do not spend any of your time in useless and futile activities.

Try and spend most of your time in Musjid-e-Harām. You do not know whether you will be afforded this opportunity again or not. Perform many tawāfs and optional salāhs. Also, there can be no better place for dhikr and Qur'ān recitation. If you are sitting there, look at the Ka'bah repeatedly with love and reverence. It is where Allāh's mercy descends and just looking at it is a form of worship. You can gauge its greatness and loftiness solely from the fact that the Seal of the Prophets and Messengers, the Leader of the past and future peoples, Hadrat Muḥammad Rasūlullāh sallallāhu 'alayhi wa sallam used to make tawāf of it and was instructed to turn towards it when performing salāh. And it is the only qiblah until the Resurrection for those who worship Allāh *ta'ālā*.

You must also take a part in the activities of tabligh and education during this time. The propagation and teaching of Dīn had commenced from this Musjid-e-Harām and this holy city. If, through your efforts, that same programme of propagation and education is re-established here, your

action will certainly be loved by Allāh *ta'ālā* and be very weighty in His sight.

### **The 8<sup>th</sup> of Dhū al-Hijjah**

Although you can wear the *ihrām* of hajj before the 8<sup>th</sup> of Dhū al-Hijjah, it would be easiest for you to wear it on the morning of the 8<sup>th</sup>. Take a bath just as you had done before wearing your *ihrām* for 'umrah. If you are unable to take a bath for whatever reason, perform *wuḍū'* and don a loin cloth for the lower part of your body and a sheet for the upper part. Proceed to Musjid-e-Harām and perform the two rak'ats of *ihrām*. (As explained before, these two rak'ats must be performed with the head covered). Uncover your head the moment you complete your *ṣalāh*, make the intention of hajj followed by the *talbiyah* three times:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

When reading the talbiyah, think to yourself: Thousands of years ago, Allāh *ta'ālā* instructed Hadrat Ibrāhīm *'alayhis salām* to proclaim the hajj and asked him to call the people towards it. I am now responding to that call. I am speaking to my Master and He is listening to me and looking at me.

You may make whatever du'ā' you like after the talbiyah but special attention should be given to the following du'ā':

O Allāh! I left my home and family and presented myself before Your court in obedience to Your order and to acquire Your pleasure. I have worn the ihrām of hajj. Enable me to carry out my hajj through Your special help and inspiration. Accept it through Your special kindness and bestow me with the special mercies of hajj. All I ask You for is Your pleasure and Paradise, and I seek refuge from the Hell-fire and Your displeasure. O Allāh! Bless me with the good of this world and the Hereafter, and pardon all my sins.

You are a muhrim once you make your intention and read the talbiyah. All the

restrictions of ihrām which were mentioned previously apply to you once again. Your ihrām will only end on the 10<sup>th</sup> of Dhū al-Hijjah after you make your qurbānī and shave or cut your hair. In the meantime, you must continue reading the talbiyah with enthusiasm while being conscious of Allāh's greatness and love. When you performed your 'umrah, your talbiyah stopped once you commenced with the ṭawāf.<sup>1</sup> The talbiyah of the present ihrām [of hajj] will stop on the 10<sup>th</sup> of Dhū al-Hijjah when you stone Jamarah al-Aqabah.

Very well, you have tied the ihrām on the 8<sup>th</sup> and you have to proceed to Minā on this day. Minā is about three kilometres from Makkah. It is not difficult to proceed on foot. If you have the courage, it will be better to go on foot.<sup>2</sup> Since your return to Makkah will be on the 12<sup>th</sup> or 13<sup>th</sup>, you must carry some of your essentials for the next four or five days. There is an excellent market place in Minā where you can

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<sup>1</sup> In other words, the talbiyah of 'umrah commences after the two rak'ats of ihrām ṣalāh and ends at the time when ṭawāf commences. On the other hand, the talbiyah of hajj stops with the first ramy.

<sup>2</sup> Before leaving, ensure you make a note of your camp and the street number. (publisher)

purchase the foods which are available in the markets of Makkah. There is therefore no need to carry such items with you.

### **A Noteworthy Point**

When proceeding to Minā, then from Minā to ‘Arafāt, from there to Muzdalifah and finally returning to Minā, you must think to yourself that your Master has instructed you to present yourself in each of these places. Think this to yourself before proceeding from each point. If you are able to do this then – Allāh willing – you will experience a lot of joy in your walking and moving.

Depart early in the morning for Minā so that you can reach there before it becomes too hot and you may also get a good place at Masjid-e-Khayf. Do not allow yourself to be negligent along the way. Continue reading the talbiyah with enthusiasm and yearning.

### **Your Occupations at Minā on The Eighth**

Today there is no specific act which you have to do in Minā. Rather, just spending this day [the 8<sup>th</sup>] and the night [between the 8<sup>th</sup> and 9<sup>th</sup> of Dhū al-Hijjah] in Minā is an act in itself. Perform your ṣalāhs at the appointed times, occupy yourself in dhikr and recitation of the Qur’ān, engage in



du‘ā’ and encourage others to do these good deeds. You must certainly help those who are engaged in tabligh and da‘wah and take a part in this excellent opportunity. Think of the time when Rasūlullāh sallallāhu ‘alayhi wa sallam used to come on these very same plains of Minā with Allāh’s message and walk around the pilgrims who had gathered here and invite them towards Allāh *ta‘ālā*.

### **Leaving For ‘Arafāt in The Morning of The Ninth**

You will have to leave here for ‘Arafāt on the 9<sup>th</sup> of Dhū al-Hijjah after sunrise. ‘Arafāt is about six miles from Minā. Many of Allāh’s servants proceed on foot. In fact, it is Allāh’s right that people walk on their heads. However, if you feel that you will get tired if you went on foot and the energy and enthusiasm which is needed for dhikr and du‘ā’ will no longer be there, it will be better for you to go by one of the modes of transport. You will reach ‘Arafāt in a few minutes.<sup>1</sup>

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<sup>1</sup> Nowadays, because of the large crowds and heavy traffic, those who proceed on foot are able to reach before the buses. (publisher)

Listen! Do not be negligent of the talbiyah during this time. Continue reading along the way:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

### **The Programme at 'Arafāt**

Once you reach 'Arafāt and feel the need, you may take a rest until before mid-day. Once mid-day approaches and you are able to obtain water for a bath (which is obtainable quite easily nowadays), it will be better for you to take a bath. Do not try to remove any dirt from your body when taking this bath. Just pour water over your entire body. Immediately after mid-day, the zuhr and 'asr salāhs will be performed together at Musjid Namirah with congregation. If you are able to reach there, perform both salāhs together with the imām. If you are unable to join the imām for whatever reason, you must perform the

zuhr salāh in its time, and the 'asr salāh in its time.

This short time in 'Arafāt (from zuhr until sunset) is the essence of hajj. For Allāh's sake, do not waste a single moment of this time. The most special task here is du'ā' and seeking forgiveness. However, it is difficult for ordinary people like us to spend the entire time in du'ā' with concentration and to maintain our focus on Allāh *ta'ālā*. Therefore, based on your inclinations, you may also occupy yourself in glorifying Allāh *ta'ālā*, expressing His greatness and oneness, and reciting the Qur'ān. You must also read the talbiyah at regular intervals.

When you have to make du'ā', make it while displaying your abject need and bearing in mind Allāh's limitless power. Develop as much feelings of beseeching Allāh *ta'ālā* and turning to Him. Allāh *ta'ālā* promised us – through Rasūlullāh *sallallāhu 'alayhi wa sallam* – the forgiveness of those who are present in 'Arafāt and the acceptance of their du'ā's. Bear this in mind and have full conviction in the truthfulness of this promise. Then beg Allāh *ta'ālā* for pardon and salvation from every type of punishment. Focus on His limitless mercy and beg Him for

forgiveness without any accounting. Think of your sins and evils and cry over them. Weep and sob before Allāh *ta'ālā* and do not be lax in crying and begging today. Ask for all your needs of this world and the Hereafter. After Allāh *ta'ālā* and Rasūlullāh sallallāhu 'alayhi wa sallam, your parents are your greatest benefactors. Make *du'ā'* for them as well. Thereafter make *du'ā'* for all your other benefactors, beloveds, devoted ones, friends and relatives. Make *du'ā'* for all believing men and women. Make *du'ā'* for the renewal, revival and supremacy of Islam. Beg Allāh *ta'ālā* to keep yourself, your succeeding progenies and all the Muslims deeply and eternally attached to this Dīn. Do not forget the lifelong efforts of Rasūlullāh sallallāhu 'alayhi wa sallam which he spent in propagating Islam and connecting people to Allāh *ta'ālā*. Our īmān, our salāh, our hajj and every other Dīnī action are the fruits of this effort. You should therefore make *du'ā'* for Allāh's mercy to descend on Rasūlullāh sallallāhu 'alayhi wa sallam, his family, his Companions and to the servants of Dīn in every era, and for Him to elevate their ranks. It will be better for your *du'ā'* to conclude with this. As far as possible, the *dhikr* of Allāh *ta'ālā*, glorifying Him,

singing His praises and making du‘ā’ to Him should all be done while standing.

### **My Personal Observation at ‘Arafāt**

I performed hajj in 1368 A.H. When I was in ‘Arafāt, I saw a man separating himself from his companions after zuhr and proceeding to a hillock. He had a du‘ā’ book in his hand (it was probably Mullā ‘Alī Qārī’s *al-Ḥizb al-A‘zam* or Maulānā Thānwī’s *Munājāt Maqbūl*). At times he was reading from the book in a beseeching tone, sometimes he kept the book one side and began begging Allāh *ta‘ālā* in his own language for the fulfilment of his needs of this world and the Hereafter, and at times he would fall into prostration and cry before Allāh *ta‘ālā*. He continued in this way for several hours. On listening to his beseeching tone, observing the flowing of his tears which moistened his beard and ihrām, and witnessing his unique manner of begging and pleading before Allāh *ta‘ālā*, I was convinced that the Allāh whose qualities are *Rahmān* and *Rahīm*, and who is most generous and munificent in His being will never deprive the one who begs at His door.

Anyway, the one who is endowed with the ability to beseech Allāh *ta‘ālā* and to cry profusely before Him, or his heart breaks

at not having this ability will – Allāh willing – certainly be successful and would have attained his goal. My heart spontaneously desires to share this with you: The general manner of acquiring and developing these emotions is to have love for and remain in the company of those who possess these emotions. It is therefore better to spend some time in the service and company of a pious servant of Allāh *ta'ālā* before going for hajj. All praise is due to Allāh *ta'ālā*, this world is not totally devoid of such true servants of Allāh *ta'ālā*.

### **Du'ā' Near Jabal-e-Raḥmat**

Once the sunlight lessens a bit, proceed towards Jabal-e-Raḥmat while reading the talbiyah. Jabal-e-Raḥmat is a place in 'Arafāt. This is where Rasūlullāh *sallallāhu 'alayhi wa sallam* had observed wuqūf on the occasion of his Farewell Pilgrimage and delivered his sermon. Here too you must beg Allāh *ta'ālā* and supplicate to Him with all your heart.

### **Conviction in Your Forgiveness**

Allāh *ta'ālā* has made many generous promises to those who gather at 'Arafāt, beg of Him and seek His forgiveness. Bear this point in mind, remember it and believe firmly in it. Despite the filthiness and

mischievous of your self and having knowledge of your excessive sins throughout your life, place full trust in Allāh's qualities of forgiveness and affection, and be convinced of your pardon on this day. Believe firmly that He has already decided for your forgiveness and entry into Paradise. Develop this conviction in your heart and express gratitude to that affectionate and noble Allāh. Send salutations and peace to Rasūlullāh *sallallāhu 'alayhi wa sallam*, his family and his Companions because it was their guidance, efforts and endeavours which enabled you to come to know of Allāh *ta'ālā* and connected you to the way of Hadrat Ibrāhīm *'alayhis salām*.

Look! The "Wuqūf-e-'Arafāt" which is the greatest pillar of hajj has – by the grace of Allāh *ta'ālā* been afforded to you. (Allāh forbid, if you miss this, you would have missed your entire hajj).

May your hajj be blessed! I feel I have the right to hope that you will remember this sinful servant in your du'ā's. Nonetheless, I repeat and request you to remember me.

### **An Earnest Appeal to The Reader**

I make an earnest appeal to anyone who reads this book or comes across it to pray that I remain steadfast on Dīn and īmān

until the very end of my life, that I remain attached to the efforts of Dīn and that I am conferred with forgiveness and Paradise after I die. This will be a great favour from you.<sup>1</sup> This insignificant pauper is really in need of your du‘ā’s. You may consider it to be a charity and donation by making me a part of your du‘ā’s. It may well be that through your du‘ā’s I will be successful.

### **From ‘Arafāt to Muzdalifah**

You must proceed to Muzdalifah once the sun sets but without performing your maghrib ṣalāh here [in ‘Arafāt]. You must think to yourself: “My Master has now summoned me to Muzdalifah. It is the special place for the descent of His effulgence.” Leave ‘Arafāt and proceed to Muzdalifah while reading the talbiyah and engaging in Allāh’s remembrance. Muzdalifah is about three miles from ‘Arafāt. This short distance can be covered easily on foot especially so because it is after maghrib and the weather would have cooled. However, if you perceive tiredness

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<sup>1</sup> The author of this book, Hadrat Maulānā Nu‘mānī *rahimahullāh* departed from this temporary abode on 4<sup>th</sup> May 1997. The reader is requested to pray for his forgiveness. (publisher)



and laziness in yourself, then it will be better for you to go by bus so that on reaching there, you can occupy yourself in dhikr, worship, du'ā' and seeking forgiveness with concentration and energy. The maghrib and 'ishā salāhs of this day are performed together in the time of 'ishā.<sup>1</sup>

### **The Merit of The Night at Muzdalifah**

The Qur'ān says the following with regard to the night at Muzdalifah:

فَإِذَا أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

*Then when you return from 'Arafāt [and come to Muzdalifah], remember Allāh at Mash'arul Harām.*<sup>2</sup>

It is stated that this night is superior to the night of Qadr [the night of power in the

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<sup>1</sup> The zuhr and 'asr salāhs of the 9<sup>th</sup> of Dhū al-Hijjah are only combined if they are performed with congregation at Masjid Namirah. If a person is unable to join the congregation for whatever reason, each salāh will be performed separately in its respective time. However, combining the maghrib and 'ishā salāhs at Muzdalifah does not have any conditions attached to it. Under all conditions they will be performed together in 'ishā time. (publisher)

<sup>2</sup> Sūrah al-Baqarah, 2: 198.

month of Ramaḍān) for the pilgrims who spend the night at Muzdalifah.

Authentic traditions also state that when Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* was at ‘Arafāt on the occasion of the Farewell Pilgrimage, he asked Allāh *ta‘ālā* for many things for his followers. He was given the glad tidings of the acceptance of everything which he asked for except for one. However, on the night of Muzdalifah, he begged and beseeched Allāh *ta‘ālā* for that one thing again. He was then given the glad tidings of its acceptance. He was overjoyed and put at rest about the fate of his followers. When Satan saw that this *du‘ā* was accepted, he began wailing in sorrow and sprinkled dust on himself.

Anyway, remember the greatness and value of this night. In most cases, people come tired and fatigued from ‘Arafāt and are overcome by sleep in Muzdalifah. The entire night then passes in sleep. You must therefore be very particular and do not allow this night of mercy and blessings to pass by in sleep. If you are too tired and you feel compelled to sleep, it will be better to first perform your maghrib and ‘ishā *ṣalāhs*, engage in the glorification and praises of Allāh *ta‘ālā*, occupy yourself in making *du‘ā* to Him, repenting to Him and

seeking His forgiveness. You may then sleep for some time, wake up a little later and occupy yourself once again in His remembrance until fajr. Turn to Allāh *ta'ālā*, beseech Him, beg of Him and seek His forgiveness as you had done in 'Arafāt. Fall before Him and cry to Him. The more a person falls before Allāh *ta'ālā* and cries to Him, the more love He will show to him. May we be sacrificed for that Being who loves us to beg from Him and to beseech Him. The more a person begs of Him, the more He loves that person.

As I had said with regard to some of the other places, there are no specific du'ā's for 'Arafāt and Muzdalifah. You should therefore ask Allāh *ta'ālā* for every need of yours, whether for your worldly life or for the Hereafter. Whatever pieces of advice I had given you about what du'ā' to make at 'Arafāt should be borne in mind here as well.

### **A Special Du'ā' of Rasūlullāh**

My heart desires to quote a special du'ā' of Rasūlullāh *sallallāhu 'alayhi wa sallam*. It is worthy of being memorized and preserved in the heart and mind, and read at every special place and occasion.

Allāh is the greatest! What a heart-rending supplication! What a portrayal of servitude before Allāh ta'ālā!

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي، وَتَرَى مَكَانِي، وَتَعْلَمُ سِرِّي  
وَعَلَانِيَتِي، لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي، وَأَنَا الْبَائِسُ  
الْفَقِيرُ، الْمُسْتَغِيثُ الْمُسْتَجِيرُ، الْوَجِلُ الْمُسْفِقُ، الْمُقَرُّ  
الْمُعْتَرِفُ بِذَنْبِي. أَسْأَلُكَ مَسْأَلَةَ الْمِسْكِينِ، وَأَبْتَهِلُ إِلَيْكَ  
ابْتِهَالُ الْمَذْنِبِ الدَّلِيلِ. وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ،  
وَدُعَاءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ، وَفَاضَتْ لَكَ عَبْرَتُهُ، وَذَلَّ  
لَكَ جِسْمُهُ، وَرَغِمَ لَكَ أَنْفُهُ. اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ  
شَقِيًّا، وَكُنْ بِي رَءُوفًا رَحِيمًا، يَا خَيْرَ الْمَسْئُولِينَ، وَيَا خَيْرَ  
الْمُعْطِينَ. اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي، وَقِلَّةَ حِيلَتِي،  
وَهَوَانِي عَلَى النَّاسِ. يَا أَرْحَمَ الرَّاحِمِينَ، إِلَى مَنْ تَكِلُنِي، إِلَى  
عَدُوِّ يَتَجَهَّمُنِي أَمْ إِلَى قَرِيبٍ مَلَكَتْهُ أَمْرِي. إِنْ لَمْ تَكُنْ  
سَاحِطًا عَلَيَّ فَلَا أُبَالِي، غَيْرَ أَنَّ غَافِيَتَكَ أَوْسَعُ لِي.

*O Allāh! You hear my speech, You can see where I am, You know whatever I conceal and whatever I disclose, nothing of mine can remain concealed from You. I am the one who is afflicted, the one who is in need,*

*the one who is crying out for help, the one who is seeking refuge, the one who is in fear, the one who is in awe [of You], the one who admits and confesses his sins. I beg of You the begging of a destitute, I beseech You the beseeching of a wretched sinner, I ask You the asking of a fearful person who has been afflicted by a calamity, and the asking of a person whose neck is submitted before You, whose tears are flowing for You, whose body is humbled before You, and who has submitted himself before You. O Allāh! Do not make me despondent in my supplication to You. Be kind and merciful to me. O the best of those who is asked! O the best of those who bestows! O Allāh! To You alone I complain about the weakness of my strength, my lack of resources, and my insignificance in the eyes of the people. O the most merciful of those who show mercy! To whom are You handing me over? Is it to an enemy who looks at me with a scowl, or is it to a relative to whom You have given control over me? If You are not angry with me, I have nothing to worry about. However, Your peace is more sufficient for me.*

From among the short du'ā's, the following are worthy of being memorized. On occasions like these [e.g. at Muzdalifah] they must be read continually with the heart and tongue.

يَا حَيُّ يَا قَيُّوْمُ، لَا إِلَهَ إِلَّا أَنْتَ، بِرَحْمَتِكَ أَسْتَغِيْثُ

*O the Ever-living! O the Upholder of all!  
There is no deity apart from You. I beg  
solely through Your mercy.*

اَللّٰهُمَّ اِنَّ مَغْفِرَتَكَ اَوْسَعُ مِنْ ذُنُوْبِيْ وَرَحْمَتِكَ اَرْجٰى عِنْدِيْ  
مِنْ عَمَلِيْ

*O Allāh! Your forgiveness is far wider than  
my sins. I have more hope in Your mercy  
than in my own deeds.*

In short, like the day at ‘Arafāt, the night at Muzdalifah must also be spent in du‘ā’ and seeking forgiveness.

### **From Muzdalifah to Minā**

Perform the fajr ṣalāh at Muzdalifah at the beginning of its time. Thereafter occupy yourself in the glorification and praises of Allāh *ta‘ālā*, in du‘ā’ and in seeking forgiveness until close to sunrise. Depart for Minā when it is almost the time of sunrise. Minā is three miles from here. By virtue of the coolness of the morning, this distance can be covered easily on foot. When departing, think to yourself: “My Master is now summoning me to Minā. It is His order to perform the ramy and qurbānī when I reach there.” Picture this in your

mind and depart with enthusiasm, love, fear and awe while reading the talbiyah. It will be good to pick up pebbles for the ramy from here [Muzdalifah].

On the way you will come to a low lying area known as Wādī Muḥassir. This is the place where the army of Abrahah which had intended to attack Makkah was destroyed. Cross this area as quickly as possible with your head lowered and in a state of fear and dread. If you are in a vehicle, you must still impose fear and dread on yourself and make like you are anxious to leave this area.

### **Stoning The Jamarāt at Minā**

It is mentioned in the Traditions that when Hadrat Ibrāhīm *‘alayhis salām* proceeded with his son, Hadrat Ismā‘īl *‘alayhis salām* with the intention of slaughtering him and reached the boundary of Minā, Satan came before him and tried to stop him from doing what he was about to do. Hadrat Ibrāhīm *‘alayhis salām* pelted him with seven pebbles on account of which Satan was swallowed into the ground. He then continued on his way. He walked a little when Allāh’s enemy and the enemy of Allāh’s friends [Satan] reappeared and tried to stop him from sacrificing Hadrat Ismā‘īl *‘alayhis salām* by making as if he was a

concerned advisor. Hadrat Ibrāhīm *‘alayhis salām* pelted him again with seven pebbles and repulsed him. He proceeded a little further and Satan reappeared a third time. Hadrat Ibrāhīm *‘alayhis salām* pelted him with seven pebbles again and he was swallowed into the ground.

Allāh *ta‘ālā* loved this loving response of Hadrat Ibrāhīm *‘alayhis salām* intensely and therefore made it a part and parcel of hajj until the day of Resurrection. The three places where Hadrat Ibrāhīm *‘alayhis salām* had pelted Satan now have three pillars as marks for the pilgrims and which they now stone. These are known as the Jamarāt. When proceeding from Minā to Makkah, the last Jamarah is known as the Jamaratul ‘Uqbā. The one before it is known as Jamaratul Wustā. The one before it which is near Musjid-e-Khayf is known as Jamaratul Ūlā.

Only the Jamaratul ‘Uqbā is pelted on the first day – the 10<sup>th</sup> of Dhū al-Hijjah. All three are pelted on the succeeding days, i.e. the 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup>.

Remember this short reminder about the Jamarāt. After having reached Minā from Muzdalifah, you will have to do certain things in a certain sequence. Pay particular attention.



## Only Jamaratul 'Uqbā is to be Pelted on The Tenth

If you proceeded on foot, you will reach Minā in about one and half hours. On reaching there, you must stone the Jamaratul 'Uqbā first. Proceed with seven pebbles in your hand. Stand at a distance from the pillar and strike it with the seven pillars.<sup>1</sup>

Say the following while throwing each pebble:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ

*I strike with the name of Allāh. Allāh is the greatest. I am striking this pebble while humiliating Satan and for the pleasure of the Merciful [Allāh].*

If you do not remember all the above words, you may confine yourself to saying:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ

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<sup>1</sup> Remember that the crowds here are extremely large. Take particular care to see to yourself and especially the women who are with you. Be cautious when stoning, do not hasten. For more details in this regard, refer to the addendum to this book. (publisher)

## An End to The Talbiyah

The talbiyah which you had been reading all along now ends with this ramy. Keep your tongue moist in other forms of dhikr (glorifying and praising Allāh *ta'ālā*, magnifying His greatness and so on). You are no longer instructed to call out the talbiyah.

Today – the 10<sup>th</sup> of Dhū al-Hijjah – you are ordered to stone the Jamaratul 'Uqbā only. It is preferable to do this before midday.

## Qurbānī

Proceed to the slaughterhouse after completing the ramy. You are performing hajj-e-tamattu' so one qurbānī as gratitude is wājib on you. (This qurbānī is also wājib on those performing qirān hajj. It is not wājib on those performing ifrād hajj, it is desirable for them). Without any exaggeration, you will see hundreds and thousands of goats, sheep, cattle and camels at the slaughterhouse. Purchase according to your choice and what you can afford, and perform your qurbānī.<sup>1</sup>

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<sup>1</sup> Nowadays qurbānī coupons are sold by Saudi banks and agencies. They have several stalls from which they make repeated announcements. The weak, old and others who

## Shaving or Clipping

You may shave or clip your hair after the qurbānī, but it is preferable to shave it.<sup>1</sup>

Your ihrām is now over. You are now free to wear stitched clothing, take a bath, apply perfume and so on. However, the restriction of conjugal relations with your wife still applies. This restriction will only be removed after you complete Tawāf-e-Ziyārat.

### Tawāf-e-Ziyārat and Sa'y

Hajj has just two pillars, viz. the Wuqūf-e-'Arafah and Tawāf-e-Ziyārat. Although this tawāf can be performed up to the evening of the 12<sup>th</sup>, it is better to perform it today [the 10<sup>th</sup>].

Once you have shaved or clipped your hair after your qurbānī, then whether you have

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cannot go to the slaughterhouse may purchase these coupons. In such a case, the person must certainly ascertain the time of the qurbānī. As a precaution, he must shave his head a few hours after the time which he was given so that the sequence which he has to follow is maintained. (publisher)

<sup>1</sup> It is not permissible for women to shave off their hair. All they have to do is twirl a little hair around their finger and clip off that length.

taken a bath or not, worn stitched clothing or are still in your ihrām sheets, you must proceed to Makkah while thinking to yourself: “My Master is now summoning me to perform tawāf of His House. His order is for me to go to Makkah and perform the tawāf.”

Enter Musjid-e-Harām and perform the tawāf as we had explained previously. Adhere to the same etiquette and emotions as described. Since you will have to perform sa’y of Safā and Marwah after this tawāf, you will have to observe idtībā’ and raml in the first three rounds of your tawāf.<sup>1</sup>

After completing the tawāf perform two rak’ats of tawāf salāh behind Maqām-e-Ibrāhīm or anywhere nearby. Proceed to the Multazam or near it and occupy yourself in du’ā’. Go to the zam zam well, drink water and make du’ā’. Make istilām

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<sup>1</sup> If a pilgrim who is performing ifrād or qirān hajj has performed sa’y after tawāf-e-qudūm, or a pilgrim who is performing tamattu’ hajj has performed sa’y after an optional tawāf, he does not have to perform sa’y after tawāf-e-ziyārat. He will also not observe idtībā’ and raml in this tawāf. Idtībā’ and raml are only observed in a tawāf which is followed by a sa’y.

of Hajar-e-Aswad, leave via Bāb as-Safā and proceed to Mt. Safā. Perform sa'y of Safā and Marwah as explained previously. Each time you climb Safā or Marwah, turn towards the qiblah and make du'ā'. Be especially particular about du'ā' when you commence sa'y at Safā and end it at Marwah. Engage in Allāh's praises in all humility and servitude, beg Him and beseech Him. As mentioned previously, occupy yourself in dhikr and du'ā' while performing the sa'y. The following du'ā' may be read:

رَبِّ اغْفِرْ وَارْحَمْ، وَتَجَاوَزْ عَمَّا تَعْلَمُ، إِنَّكَ أَنْتَ الْأَعَزُّ  
الْأَكْرَمُ

*O Allāh! Forgive me and have mercy on me. Overlook my sins which You know about. Surely You are most powerful, most generous.*

By the grace and inspiration of Allāh *ta'ālā* you have now completed the tawāf-e-ziyārat and the sa'y which follows it. Now no restriction whatsoever of the ihrām remains.

### **Return to Minā**

Proceed to Minā after completing this tawāf and sa'y. You will have to stone the three

Jamarāt tomorrow and the day after (i.e. the 11<sup>th</sup> and 12<sup>th</sup> of Dhū al-Hijjah). In fact it is preferable to remain there on the 13<sup>th</sup> as well. Even on that day [13<sup>th</sup>] you must stone the three Jamarāt after midday and return to Makkah.

### **The Stay at Minā on The 11<sup>th</sup>, 12<sup>th</sup> And 13<sup>th</sup>**

It is essential for you to stay at Minā for at least two days (the 11<sup>th</sup> and 12<sup>th</sup>) and to stone the three Jamarāt. It is preferable to remain there on the 13<sup>th</sup> as well. Even on that day you must stone the three Jamarāt and return to Makkah. It is Sunnah to stone the three Jamarāt on these three days after midday. The sequence of stoning for all three days will be as follows: The first Jamarah when proceeding from Minā to Makkah (the Jamaratul Ūlā) will be stoned first. Then the one after it (the Jamaratul Wusṭā) and finally the one after it (the Jamaratul ‘Uqbā).

The method of ramy will be the same as was done on the 10<sup>th</sup>. However there is a slight difference. You will not make du‘ā’ after the ramy of the 10<sup>th</sup> in which you stoned only Jamaratul ‘Uqbā. On the other hand, during the ramy of these three days [11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup>], you must make du‘ā’ after stoning the first and second Jamarāt.

Du'ā' must not be made after stoning the last Jamarah on these three days.

### **The Importance of Du'ā' After Ramy**

Among the many shortcomings committed by pilgrims due to their ignorance and the agents not teaching them is that most pilgrims do not make du'ā' after the ramy. After stoning the first two Jamarāt, one ought to take a few steps, face the qiblah and make a long and calm du'ā'. This is also one of the places where there is strong hope for the acceptance of du'ā's.

### **How to Spend Your Time During These Days at Minā**

There are just two specific things to do during these days: (1) To stay in Minā, especially to spend the night there. (2) To perform ramy as explained previously. The remaining time must most definitely not be spent in negligence and futile activities. Every moment of a believer's life is valuable and we will have to give an account of every minute of our life on the day of Resurrection. However, it becomes even more important on this journey [of hajj] and even more so during these days. If Allāh *ta'ālā* blesses a person with understanding and insight, and he values these days, then without exaggeration he

can make an earning of thousands of years in these few days.

Be particular about performing all your ṣalāhs and occupy your time in dhikr, du‘ā’, repentance and seeking forgiveness. Go with the message of that life of real imān and servitude which the entire world received from this pure land – and which Muslims themselves have lost – to the various tents of the pilgrims and convey it to them. If you do not know the languages of the Muslims of other countries, there are still countless tents containing tens of thousands of Muslims from India and Pakistan. They will be living in this confined place during these days. Allāh willing, you can certainly convey this call and message to them. If your efforts ignite a lamp in just two or three chests, you can be convinced that you have made a tremendous earning. Assuming you are unable to affect even a single person, you will still be eligible for full rewards for your efforts.

### **Reviving The Sunnah of Da‘wah at Minā**

We do not know for how long the Sunnah of inviting towards Dīn was dead in Minā. May Allāh *ta‘ālā* shower His mercies and confer His countless bounties on those of our brothers who are engaged in the work



of tabligh who paid particular attention in this regard in the last few years. May Allāh *ta'ālā* create the importance, significance and need of this work in the Muslims of every country. May that day come quickly when Muslims from every country come to Minā in the form of tablighī delegations and jamā'ats, who then move around from tent to tent, and spend the nights crying to Allāh *ta'ālā* for this purpose. If this work is done as it ought to be done, then the efforts of just these three days at Minā will – Allāh willing - be able to inject a new life and soul throughout the Islamic world. This is certainly not difficult for Allāh *ta'ālā*.

Anyway, this is my sincere advice to you that you must be convinced that this [work of calling towards Allāh *ta'ālā*] is superior to optional acts of worship and dhikr, and therefore take full part in it. Whatever dhikr you make together with this work or while doing this work, the reward of it will – Allāh willing – be far more than the dhikr which is done while remaining aloof from this work.

### **Qirān And Ifrād Hajj**

One essential point was left out. I am presenting it now. I had mentioned in the beginning of this book that there are three

types of hajj, viz. tamattu', qirān and ifrād. The previous pages described the method of performing tamattu' hajj because I considered this type to be more suitable for you (and it is the easier and better way for most people). This is why I went into details in explaining it. There is a slight difference between tamattu' hajj and qirān and ifrād.

The difference between qirān and tamattu' is that when a person intends tamattu', he dons the ihrām of 'umrah only at the mīqāt. On reaching Makkah, he performs 'umrah and comes out of ihrām. He then dons the ihrām once again for hajj from where he is [in Makkah]. On the other hand, a person who intends qirān dons the ihrām of 'umrah and hajj at the same time and performs both ['umrah and hajj] with the same ihrām. On reaching Makkah, he will perform 'umrah but not shave off his hair after performing tawāf and sa'y of 'umrah. Instead, he will remain as he is in ihrām. On the eighth of Dhū al-Hijjah he will proceed from Makkah to Minā and then carry out all the rites as described previously for the person performing tamattu'.

As for ifrād, a person wears the ihrām of only hajj at the mīqāt and will perform only

hajj with this ihrām. He will not perform ‘umrah before the hajj. The person performing ifrād will not remove his ihrām before hajj. All the restrictions of ihrām will apply to him until the ramy of Jamaratul ‘Uqbā on the 10<sup>th</sup> of Dhū al-Hijjah.<sup>1</sup>

There is no real difference in the various rites which have to be carried out when performing these three types of hajj. We mentioned previously that qurbānī is not wājib on the person performing ifrād. If he does, it is praiseworthy. If there is a need for further details, refer to other hajj books and consult with ‘ulamā’.

## **Returning From Minā to Makkah**

As stated previously, you may return to Makkah after performing ramy on the 12<sup>th</sup> after midday. However, it is preferable to remain and perform ramy on the 13<sup>th</sup> as well and then return to Makkah.

Express your thanks to Allāh *ta‘ālā* for having enabled you to complete your hajj. Now there is no special act related to hajj. The only thing you must do when you are

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<sup>1</sup> People performing hajj-e-badal must always perform ifrād. If they wish to perform tamattu’ or qirān, they must obtain a clear permission from the person who sent them.

about to leave Makkah is perform one farewell tawāf. This is known as tawāf-e-widā'. The Shari'ah does not ask anything else of you. If you wish, you may leave Makkah today. However, you will not rush so much nor will you be able to make arrangements to rush in this manner. You will therefore have to remain in Makkah. Remain there happily and consider each day to be a boon and a bounty from Allāh *ta'ālā*. I have seen some people becoming extremely restless after hajj. When arrangements for their departure cannot be made, they consider each day to be a calamity and spend those days complaining and fretting. May Allāh have mercy, this is a very bad sign. If arrangements for your departure have been made, there is no harm in leaving quickly. There is also no harm in making arrangements for a quick departure based on your condition and situation. However, for the heart to become weary with Allāh's sanctified city and – Allāh forbid – to have ill feelings are signs of a terrible condition. A believer must never be satisfied with staying here even if it is for several years.

### **What to do in Makkah**

Anyway, no matter how many days you have to spend in Makkah, do it happily and

be extremely grateful to Allāh *ta'ālā* for having afforded you this opportunity.

Perform as many optional tawāfs as you can by day and night. You may go to Tan'im or Ji'irrānah, put on your ihrām and perform optional 'umrahs on your own behalf, on behalf of your parents, beloveds, benefactors and for whoever else your heart desires. Perform optional salāhs in Musjid-e-Harām. Throughout your life you had been performing salāh in the direction of the Ka'bah thousands of kilometres away from it. When you return home and Allāh gives you life, you will be doing the same. Allāh *ta'ālā* has now given you the opportunity of performing salāh directly in front of the Ka'bah, right under its walls. You may now get rid off your lifelong remorse.

This is the very same Ka'bah around which thousands of Prophets from the time of Hadrat Ibrāhīm '*alayhis salām* to Hadrat Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam* performed tawāf and so did hundreds of thousands of pious servants of Allāh *ta'ālā*. All these personalities then kissed the Hajar-e-Aswad with tears flowing from their eyes. They then performed salāh in this area. Undoubtedly, there is not a single spot around the

Ka'bah where Allāh's Prophets '*alayhimus salām*, the Sahābah *radiyallāhu 'anhum* or the pious personalities did not prostrate. Allāh *ta'ālā* has now given you this opportunity. You may now perform *tawāf* whenever you like. The Hajar-e-Aswad represents the right hand of Allāh *ta'ālā* on earth. Rasūlullāh *sallallāhu 'alayhi wa sallam* used to kiss it repeatedly while crying profusely. Allāh *ta'ālā* now afforded you this chance to kiss it as well and to pour your tears on it. The Multazam against which Rasūlullāh *sallallāhu 'alayhi wa sallam* used to place his cheek and beg to Allāh *ta'ālā* is now presented before you. You may stand against it as many times as you like, cry to Allāh *ta'ālā* and beg of Him.

Similarly, you may perform *ṣalāh* in the Haṭīm (which is really a part of the Ka'bah) or anywhere else around the Ka'bah. Alternatively, you could merely sit in Musjid-e-Harām and look at the Ka'bah with reverence and love.

In essence, these are all things which you will never be able to do once you leave Makkah. Therefore make use of this opportunity and accumulate as much of Allāh's mercies and bounties as you can.

While doing all these things, you must also take a part in the work of da'wah and

tablīgh. Maintain full contact with those who are engaged in this work and help them in it. Your personal worship will create strength, blessings and effulgence in the work of da'wah. Since the effort of da'wah and Dīn is a special legacy of the Prophets *'alayhimus salām* and is highly accepted and beloved by Allāh *ta'ālā*, there is hope that – Allāh willing – through the blessings of your participation in it, your personal acts of worship will be more beloved and accepted by Allāh *ta'ālā*.

### **Entering The Ka'bah**

During the hajj season, the door of the Ka'bah is opened for an hour or two for those who are desirous of going inside. Although going inside the Ka'bah is desirable at most [not compulsory], and that too with the proviso that you do not commit any wrong in the process, pilgrims in general – due to their ignorance – are intensely desirous of entering it. Allāh forbid, they hope to fulfil this desire of theirs without any consideration to the laws of the Shari'ah and Allāh's pleasure or displeasure. You are probably overcome by this desire as well. So let me tell you that first of all it is unlawful to enter it by paying a bribe. Similarly, it is extremely disrespectful and improper to enter by

pushing and shoving others. You should therefore never try to enter it in the presence of these evils. However, if Allāh *ta'ālā* provides you with an opportunity of entering it while being safeguarded against these evils, you should consider it to be a bounty and favour, and go in. Bear in mind the following points:

1. Enter with absolute humility with the awe and greatness of Allāh *ta'ālā* in your heart.
2. Read *Bismillāh*, enter with your right foot and read:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*O Allāh! Forgive me my sins and open for me the doors of Your mercy.*

3. Keep your gaze down, do not look around as this is against etiquette.
4. Once you enter through the door proceed forward. When about two metres of the facing wall remain, stand, perform two or four rak'ats of optional ṣalāh and make *du'ā'*. It is gauged from narrations that this is where Rasūlullāh ṣallallāhu 'alayhi wa sallam had performed ṣalāh on



the occasion of the Farewell Pilgrimage.

If there is no way of entering the Ka'bah without having to commit some sin or wrong, then consider Allāh's pleasure to be in your not entering, and do not enter even if your heart desires it. This is what true servitude and genuine love demand.

Based on authentic narrations, the Haṭīm is a part of the Ka'bah. Performing ṣalāh and making du'ā' there is similar to performing ṣalāh and making du'ā' inside the Ka'bah. You should therefore be content with this.

### **My Final Advice With Regard to Du'ā' at Specific Places**

I wrote far more than what I had intended to write about ḥajj. I feel I should give you one final advice with regard to making du'ā' at specific places and complete my discussion on ḥajj.

You must have gauged from this presentation that there are certain places where du'ā's are accepted. They are: the Maṭāf, Maqām-e-Ibrāhīm, Multazam, Rukn Yamānī, Zam Zam well, the Ka'bah itself, Ṣafā, Marwah, the area between these two places (where sa'y is performed), 'Arafāt, Muzdalifah, Minā, near Jamaratul Ūlā and

Jamaratul Wustā. These are special places where Hadrat Ibrāhīm *'alayhis salām*, Hadrat Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam*, and Allāh *ta'ālā* alone knows how many thousand Prophets, and millions of pious personalities – each one according to his inclination and temperament – must have begged from Allāh *ta'ālā*, beseeched Him at these places, and remembered Him with trembling hearts.

Allāh willing, you too will reach these places and make du'ā' to Allāh *ta'ālā*. So this is my final advice with regard to making du'ā' at these places: Apart from all the other du'ā's which you will make, you must certainly make this one more du'ā':

O Allāh! O my most Merciful and Affectionate Allāh! Whatever du'ā's Your pious servants made at this place and whatever they asked for – I fully acknowledge my unworthiness and sinfulness, and have full reliance on Your generosity – I ask You for all that they asked You for at this place. And I seek refuge in You from all the things from which they sought refuge in You at this place. O Allāh! Do not

deprive me of the special effulgence and blessings of this place. Include me in whatever You gave to Your pious servants at this place or are going to give them. Give me just an iota of it for there is no shortage in Your treasures.

If you remember, include this sinful person in your du'ā's. I will be really indebted to you.

### **Departure From Makkah And The Farewell Tawāf**

I mentioned previously that a farewell tawāf is performed before departing from Makkah. This tawāf is wājib on the pilgrim who lives outside the Haram boundary. However, if after the tawāf-e-ziyārat a person performed an optional tawāf and left Makkah without having performed the farewell tawāf, the optional tawāf takes the place of the farewell tawāf. However, the original ruling is that when you are about to depart, you must perform a final tawāf with the intention of bidding farewell. The method of performing this tawāf is the same as described previously.

The Ka'bah is one of the most special places in this world for the manifestation of

Allāh's effulgence. It is a place to which a pilgrim came after a life-long wish. It therefore demands that when you are leaving, you must think to yourself that you do not know when this wonderful opportunity will be afforded to you again. Create as much emotion of grief and sadness in your heart. And if Allāh *ta'ālā* enables you, you must perform this *ṭawāf* with a pining heart and flowing tears. On completing the *ṭawāf* perform the normal two rak'ats of *ṣalāh* near Maqām-e-Ibrāhīm and make *du'ā'*. When making this *du'ā'* think to yourself that you do not know whether you will ever be afforded the opportunity of prostrating in this sacred area again and extending your hands in *du'ā'* here. You must then proceed to drink zam zam and read the following *du'ā'*:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Then drink as much as possible in three breaths and make this *du'ā'*:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِّنْ كُلِّ

دَاءٍ

*O Allāh! I beg of You for beneficial knowledge, abundant sustenance and a cure from every illness.*

You may make any other du'ā' which you like. Proceed to the Multazam and cling to it with the intention of bidding farewell to it. Cry profusely and beg and beseech Allāh *ta'ālā*. Ask for the acceptance of your hajj, for forgiveness, wellness in this world and the Hereafter, salvation from punishment, Paradise, Allāh's pleasure, and ask for whatever else you want. Also make this du'ā' by crying and sobbing profusely:

O Allāh! Do not make this my last visit here. Enable me to come here again.

Now proceed to Hajar-e-Aswad and kiss it with the intention of bidding farewell. It will be a great blessing if you are able to shed a few tears here. While kissing Hajar-e-Aswad, Rasūlullāh *sallallāhu 'alayhi wa sallam* said to Hadrat 'Umar radiyallāhu 'anhu:

هَهْنَا تُسَكَّبُ الْعَبْرَاتُ

*This is the place and occasion to shed tears.*

After this final kiss to the Hajar-e-Aswad leave Musjid-e-Harām while looking at the Ka'bah with remorse, tears flowing, the heart and tongue remembering Allāh *ta'ālā*, and making du'ā' to Him to pardon you for whatever shortcomings you

displayed in fulfilling the rights and etiquette of the Ka'bah. Step out with your left foot and read this du'ā':

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ فَضْلِكَ

*O Allāh forgive me my sins and open for me the doors of Your grace.*

You must now experience heartfelt pain and sorrow at separating yourself from the Ka'bah.

## THE VISIT TO MADINAH<sup>1</sup>

You may now change your grief-stricken and sorrowful thoughts over your separation from Makkah to the joyful and enjoyable thoughts of presenting yourself in Madīnah and Musjid-e-Nabawī, visiting the blessed grave of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and presenting yourself before him. Send salutations and peace to him with emotions of ecstasy:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارِكْ  
وَسَلِّمْ كَمَا تُحِبُّ وَتَرْضَى عَدَدَ مَا تُحِبُّ وَتَرْضَى.

### Entering Madīnah And Musjid-e-Nabawī

Nowadays buses or cars from Makkah or Jeddah convey people to Madīnah within a few hours. You will not find any place to take a bath or change your clothes along the way. If you wish, you should take a bath before leaving for Madīnah. Change your clothes with the intention of entering Madīnah, apply perfume and continue

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<sup>1</sup> Whatever is written in the following pages on the visit to Madīnah is almost entirely related to etiquette and the etiquette of love. It should not be considered to be an injunction of the Sharī'ah.

sending salutations to Rasūlullāh sallallāhu 'alayhi *wa* *sallam* with enthusiasm along the way. When you are about to enter Madīnah, make du'ā' to Allāh *ta'ālā*:

O Allāh! This is the beloved city of Your beloved sallallāhu 'alayhi *wa* *sallam*. Acting under Your order, he made this into a sanctified city. Make my entry and stay a means of safety from every type of punishment.

The gate through which you will enter Madīnah is known as Bāb al-'Ambarīyyah. The moment you enter it, turn your focus towards Allāh *ta'ālā* and read with humility and servitude:

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ

Then as you are proceeding, make this du'ā':

O Allāh! You enabled me to enter this blessed city of Your beloved through Your special kindness. Now with the same kindness give me the special blessings of this place. Protect me from all those things which would deprive me the blessings of this place.



After entering the city, make appropriate arrangements for the safekeeping of your luggage. If you did not get an opportunity to take a bath previously, then take a bath now or perform ablution, change into a fresh set of clothes, apply perfume and proceed towards Musjid-e-Nabawī. Read the following with full external and internal decorum:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

Enter with your right foot and read:

اَللّٰهُمَّ اغْفِرْ لِيْ ذُنُوْبِيْ وَافْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ

*O Allāh! Forgive me my sins and open for me the doors of Your mercy.*

First proceed to that section of the Musjid which is between the blessed grave and the Mimbar. This is the section regarding which Rasūlullāh sallallāhu 'alayhi wa sallam said that it is one of the orchards of Paradise. On reaching here, perform two rak'ats of Tahīyyatul Musjid.<sup>1</sup> Then fall into

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<sup>1</sup> Rasūlullāh sallallāhu 'alayhi wa sallam had instructed some Ṣahābah radiyallāhu 'anhum to perform Tahīyyatul Musjid on entering the Musjid and then to present themselves before him. This rule applies today as well. However,

prostration as a thanks to Allāh *ta'ālā* for having blessed you with this great opportunity and make du'ā':

O Allāh! Just as You conveyed me here solely out of Your mercy, open for me the doors of Your mercy and pleasure. Direct the affection and concern of Your beloved Rasūl *sallallāhu 'alayhi wa sallam* towards me. Surely his blessed heart is also in Your control.

### **Presenting Yourself at Muwājahah Sharīf**

Now proceed with utter respect and full consciousness to Muwājahah Sharīf. In other words, present yourself before the grave of Rasūlullāh *sallallāhu 'alayhi wa sallam* and imagine that you have presented yourself before him and he is personally listening to your plea. Extend the salām to him respectfully and in a low tone.

People have different inclinations when it comes to salām. Some people offer a short

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nowadays the large crowds makes it very difficult to get a place in this section. You may therefore perform Tahīyyatul Musjid anywhere in Musjid-e-Nabawī.

salām and this will be best for them. This was also the general practice of the elders of the past.<sup>1</sup>

As for the poor masses who do not know Arabic at all, are unable to memorize lengthy Arabic texts of salām and do not understand their meaning, it is almost essential for them to confine themselves to a short and concise salām. For example, the following will suffice:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ  
السَّلَامُ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

*Peace to you O Rasūlullāh! Peace to you O beloved of Allāh! Peace to you O you who are the best creation of Allāh. May the*

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<sup>1</sup> When it comes to individual du'ā's and offering salāt and salām, the inclination towards lengthiness or conciseness is a personal choice. Allāh *ta'ālā* did not confine us to specific words nor a specific length. It is therefore not correct to consider one view to be correct and the other to be wrong. What is of essence is that it must be genuine and not a lifeless custom.

*peace, mercy and blessings of Allāh be on you O Prophet.*

As for those who know Arabic and experience more joy and emotion in rendering a lengthy salām, they may refer to the article of my respected friend, Maulānā Abul Hasan ‘Alī Nadwī, titled “From Your House to The House of Allāh”. I myself like that salām a lot.<sup>1</sup>

I am quoting one more form of salām. It is of average length and may therefore appeal to you. I myself like it as well.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، يَا رَسُولَ اللَّهِ،  
إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّكَ عَبْدُهُ  
وَرَسُولُهُ. وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ  
وَنَصَحْتَ الْأُمَّةَ وَكَشَفْتَ الْعُمَّةَ وَجَاهَدْتَ فِي اللَّهِ حَقَّ  
جِهَادِهِ. فَجَزَاكَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ خَيْرَ مَا جَزَى نَبِيًّا عَنْ  
أُمَّتِهِ وَرَسُولًا عَنْ خَلْقِهِ.

*May the peace, mercy and blessings of Allāh be on you O Prophet. O Rasūlullāh! I testify that there is none worthy of worship except Allāh. He is One and He has no*

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<sup>1</sup> This salām is quoted in the next chapter.

*partner. I testify that you are His servant and Messenger. I testify that you conveyed the message, fulfilled the trust, advised the Muslim nation, exposed the darkness [of unbelief and polytheism] and strove in Allāh's cause as was required. May Allāh ta'ālā reward you on behalf of this Muslim nation with the best reward which He gave to any Prophet on behalf of his nation and a Messenger on behalf of his creation.*

Now request Rasūlullāh sallallāhu 'alayhi wa sallam to intercede on your behalf:

O Rasūlullāh! The weight of sins has broken my back. I repent over my sins before Allāh *ta'ālā* and ask Him for pardon. I request you, O Rasūlullāh, to seek forgiveness for me and to intercede in my favour on the day of Resurrection.

Now convey salām on behalf of your elders, friends and relatives who had requested you and whom you had promised. If it is difficult to mention each one by name, you may merely say: "O Rasūlullāh! Some of my elders, friends and relatives who believe in you and love you have also conveyed salām. O Rasūlullāh! Accept their salām and seek forgiveness for them as well. They too are requesting for and hopeful of your

intercession.” Bear in mind that Rasūlullāh’s intercession will only be accepted with Allāh’s permission.

### **My Plea to You**

At this point I will say to you with absolute servitude and on the basis of our brotherhood in faith that you must also convey the following to Rasūlullāh sallallāhu ‘alayhi wa sallam on my behalf either on this first presentation before him or in one of your later presentations:

O the beloved of Allāh! O mercy to the worlds! A sinful and worthless follower of yours, Muḥammad Manzūr Nu‘mānī, also conveys salām to you. He also requests your respected self’s du‘ā’ of forgiveness and is hopeful of your intercession in his favour, for his parents, and all his benefactors and beloveds who believe in you. he also requests your respected self to make du‘ā’ to Allāh *ta’ālā* that he remains steadfast on the covenant of īmān until his death.

After completing your salām to Rasūlullāh sallallāhu ‘alayhi wa sallam and presenting

yourself to him, move about one span to your right and present salām to his most faithful and loyal companion, Hadrat Abū Bakr Siddīq radiyallāhu 'anhu:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا  
وَزِيرَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا صَاحِبَ رَسُولِ اللَّهِ فِي  
الْغَارِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

*Peace be to you O deputy of Rasūlullāh.  
Peace be to you O minister of Rasūlullāh.  
May the peace, mercy and blessings of  
Allāh be to you O companion of Rasūlullāh  
in the cave.*

Thereafter step about one span to your right, stand before the grave of Hadrat 'Umar Fārūq radiyallāhu 'anhu and present the following salām:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ يَا عِزَّ  
الْإِسْلَامِ وَالْمُسْلِمِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

*Peace be to you O leader of the believers!  
May the peace, mercy and blessings of  
Allāh be to you O the honour of Islam and  
the Muslims.*

## Your Stay in Madīnah

If Allāh wills, you will get sufficient time to spend in Madīnah. Consider every moment to be precious. Try and spend most of your time in Musjid-e-Nabawī. From the millions and billions of miles of land on earth, this is that one fortunate place where Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* prostrated the most before Allāh *ta‘ālā*, performed the most *ṣalāhs*, delivered sermons, made *du‘ā’s* and performed *i’tikāf*. Although the present Musjid-e-Nabawī is not the same building as the original one, there is no doubt that the land is the same, the air is the same, the light and blessings are the same, and that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is resting in one section of it.

Anyway, spend most of your time in the Musjid. perform optional *ṣalāhs*, recite the Qur’ān, and let your main occupation be in sending peace and salutations to Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. When you find the appropriate time, present yourself at Muwājahah Sharif.

## One Word of Advice

I am not saying this out of humility but with absolute honesty and in presenting the absolute fact. I am definitely not from



among those who are defined as Ahl-e-Idrāk (people of intricate perception). Instead, I am like any ordinary person in these matters. However, when Allāh *ta'ālā* blessed me with the favour of presenting myself here last year and I was able to present myself at Muwājahah Sharīf with a bit of peacefulness, then on almost each of my attendance here, I perceived a very strong and powerful feeling that Rasūlullāh's biggest concern and worry is about the Muslim nation's disregard for Dīn and its aloofness from it. He is extremely grieved and worried about the deteriorated lifestyle of the Muslims. It seems he is waiting when those who are affiliated to him will get up and strive to blow the spirit of īmān in the Muslim nation and try to make the Islamic way of life pervade their lives. This may well be a reflection of my own thoughts, however there were times when I felt as if someone was filling my heart with conviction in this regard. Anyway, this perception or feeling certainly benefited me in the sense that perceiving the importance of an absolute and established Dīnī work increased within me.

I extend a sincere advice to you as well that just as you mention various things at the Muwājahah Sharīf, you must also make a

promise that you will serve and help Dīn. Allāh willing you yourself will perceive the blessings of this.

### **Jannatul Baqī'**

After Musjid-e-Nabawī and the Raudah Mubāarak, the most important place is the old graveyard of Madīnah known as Jannatul Baqī' which is at a slight distance from Musjid-e-Nabawī – no more then 5-10 minutes on foot. It is a most blessed piece of land. Rasūlullāh *sallallāhu 'alayhi wa sallam* himself buried many people here with his own hands. Most of Rasūlullāh's pure wives, pure daughters, many distinguished members of his family, many senior Sahābah, countless Tābi'in, Taba' Tābi'in, and many more senior imāms and pious personalities from the succeeding generations are buried here.

A poet rightly said:

No better treasure is buried  
anywhere else.

During your stay in Madīnah, you must visit this graveyard periodically and make du'ā' for the forgiveness, mercy and increase in rank for all who are buried here. Make du'ā' for yourself as well:

O Allāh! Your loyal and righteous servants are buried here. Give me an iota of the things with which You are pleased with them. O Allāh! Although my deeds are not like theirs, I love all these righteous servants of Yours. So include me among them solely out of my love for them.”

### **Musjid Qubā**

The Qur’ān itself gives special honour to Musjid-e-Qubā by saying:

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ

*The Masjid whose foundations rest on piety...*

And Rasūlullāh sallallāhu ‘alayhi wa sallam is encouraged to perform ṣalāh in it:

أَحَقُّ أَنْ تَقُومَ فِيهِ

*Is more deserving that you stand [and pray] in it.*

Rasūlullāh sallallāhu ‘alayhi wa sallam said that performing two rak’ats of ṣalāh in this masjid is equivalent to performing one ‘umrah. You must make it a point of going to this masjid at least once during your

stay in Madīnah. Perform ṣalāh there and supplicate to Allāh *ta'ālā* for the special blessings of this place.

### **Mt. Uḥud**

Rasūlullāh ṣallallāhu 'alayhi wa sallam said with reference to Mt. Uḥud: “We love it and it loves us.” The Battle of Uḥud took place here. Rasūlullāh ṣallallāhu 'alayhi wa sallam was injured during this battle and about seventy devoted Ṣahābah were martyred here. Included among them was the beloved and affectionate uncle of Rasūlullāh ṣallallāhu 'alayhi wa sallam, Ḥadrat Hamzah radiyallāhu 'anhu – the lion of Allāh and His Messenger. All these martyrs are buried here. Rasūlullāh ṣallallāhu 'alayhi wa sallam used to visit this area regularly, offer salām to the martyrs and make special du'ā' for them.

You too must visit Mt. Uḥud at least once. Offer salām to the martyrs in the prescribed manner, and supplicate to Allāh *ta'ālā* for forgiveness, mercy, success and pleasure for yourself and for them. Beg Allāh *ta'ālā* for true loyalty to Him and Rasūlullāh ṣallallāhu 'alayhi wa sallam and to remain steadfast on Islam.

## Return From Madīnah

After completing whatever time Allāh *ta'ālā* decreed for your stay in Madīnah, you will eventually leave and separate yourself from Madīnah. Bidding farewell to Rasūlullāh *sallallāhu 'alayhi wa sallam* will naturally be a calamity for you. Anyway, when that day arrives, you must make a special intention of going to Musjid-e-Nabawī specifically to bid farewell. If possible, perform two rak'ats at the Mihrāb of Rasūlullāh *sallallāhu 'alayhi wa sallam* or Raudatul Jannah or anywhere near. Together with making other du'ā's, make the following du'ā':

O Allāh! I displayed shortcomings in fulfilling the rights of Your beloved Rasūl, his Musjid and to the residents of this city. I beg You to pardon me for these shortcomings. Accept my *hajj* and *ziyārat*, and do not allow me to leave here as a deprived person. Let not this visit be my last visit. O my most affectionate Allāh! Enable me to come here again and bless me with Rasūlullāh's intercession and proximity on the day of Resurrection.

Now proceed to Muwājahah Sharīf, offer your salām and beg for forgiveness and intercession once again. You may make any other supplication while bearing in mind the sanctity of this place. Ask Rasūlullāh sallallāhu *‘alayhi wa sallam* to make du‘ā’ to Allāh *ta‘ālā* to accept your hajj and ziyārat, and not to let this visit be your last one.

The more grieved and saddened your heart will be, and the more your tears will flow – Allāh willing – the more mercy and affection of Rasūlullāh sallallāhu *‘alayhi wa sallam* you will receive.

You may now leave for your country with this in mind: “I have been commanded to serve and help Dīn in the country in which I am living.” Pacify your grieved heart by saying: Although my body will be far from Madīnah, my soul will – Allāh willing – never be far from it. My peace and salutations which I will be sending from thousands of kilometres will certainly reach Rasūlullāh sallallāhu *‘alayhi wa sallam* through the angels who are appointed by Allāh *ta‘ālā*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَإِلِهِ وَأَصْحَابِهِ  
وَبَارِكْ وَسَلِّمْ

*O Allāh! Send salutations, blessings and peace to our master Muḥammad, the unlettered Prophet, and to his family and companions.*

## FROM YOUR HOUSE TO THE HOUSE OF ALLAH

I feel it essential to inform the reader about the article which is to come in the following pages. It is written by my esteemed friend, Maulānā Sayyid Abul Hasan 'Alī Nadwī, as a personal account [of his hajj journey]. The Maulānā had written this article after I insisted he write it for the 1368 A.H. edition of the *al-Furqān Hajj Number*. True to his sincerity and humility, he insisted that the name of the writer of this article should not be divulged. He hoped that I would accede to this. However, when he prepared this article and handed it over to me, I did not consider it essential for me to carry out his request. Anyway, I am responsible for the good or bad which comes out of publishing this article with the Maulānā's name.<sup>1</sup>

Muḥammad Manzūr Nu'mānī

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<sup>1</sup> It should be borne in mind that this article was written in 1949. You will therefore come across many such things in it which are of bygone times. However, in addition to their historical importance, we find encouragement to bear hardships and difficulties for the sake of hajj because it was very difficult to perform hajj in those days. (publisher)



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

After all the days of remembering Allāh *ta'ālā*, the day of my departure arrived. The day for which many days were being counted finally arrived. The day in whose hope thousands of Allāh's pious and righteous servants departed from this world, and countless Auliya' of Allāh passed their entire lives in remorse and yearning has come in the share of a sinful and ignorant servant.

I did my utmost for none except a few close friends should come to know about it. Safeguarding one's self against showing off and self-conceit on such an occasion and having total sincerity are very lofty levels which are reserved for Allāh's devoted servants. If the very start of the journey is on a wrong note and it affects one's sincerity, then it is very dangerous. [Although I did my utmost to keep it a secret], the news spread from one to a second person and from him to a third person and so on. O Allāh! You alone are overseeing the heart. Let me remain conscious of my worthlessness, sins and ailments of the self. At the same time bless me with Your kindness which I do not deserve. Let not even a whispering of my

eligibility and acceptance come to me for a single moment, and do not allow even a tinge of ostentation to creep into me.

اللَّهُمَّ إِنَّ قُلُوبَنَا وَنَوَاصِيَنَا وَجَوَارِحَنَا بِيَدِكَ، لَمْ تُمَلِّكْنَا مِنْهَا شَيْئًا، فَإِذَا فَعَلْتَ ذَلِكَ بِنَا، فَكُنْ أَنْتَ وَلِيَّنَا وَاهْدِنَا إِلَى سَوَاءِ السَّبِيلِ.

*O Allāh! Our hearts, our entire being and our limbs are in Your hands. You have not given us total control over any of these things. Since You have done this to us, You alone should remain our helper, and guide us to the straight path.*

Experienced people tell us that luggage should be to the minimum and only the absolute essentials should be taken on a journey. Too much of luggage causes a person to be deprived of many bounties. A person is not free, sometimes he has to do wrong things which result in eternal remorse.

Look! The time of departure has arrived. It is not a disliked time [of ṣalāh]. It is Sunnah to commence every journey with two rak'ats of optional ṣalāh and the supplication for a journey. This is a lengthy, blessed and volatile journey in which every moment is fraught with the

danger of one's wealth drowning and of robbers robbing one's heart and intention. If my entire life's humility could come into this one ṣalāh and the servitude of my whole life could come into this one supplication, it would not be any mean feat. Dangers to the body and life, heart and imān and of the land and sea are all combined in this one journey. It is a journey of defeat and victory. If it is a defeat, there is no other defeat equal to it. If a person goes to Allāh's House and comes back empty-handed or returns with a load of sins on his back, then this is a real defeat. If it is a victory, then there is no victory equal to it. Imagine returning after having washed yourself of all sins as though you were just born today!

من حج لله فلم يرفث ولم يفسق رجع كيوم ولدته أمه  
(البخاري ومسلم)

*The one who performs hajj solely for Allāh without committing any immorality and sin shall return like the day his mother gave birth to him.*

It is a journey whose prize is Paradise:

الحج المبرور ليس له الجزاء إلا الجنة (البخاري ومسلم)

*Paradise alone is the reward of an accepted hajj.*

No matter what is asked for this journey and with how open a heart it is asked, it will not be enough. However, an inexperienced intellect, distressed mind, trembling heart, fatigued body, short time, and a lot to say – let it not happen that unnecessary things are uttered and necessary things are left out. May we be sacrificed for Rasūlullāh *sallallāhu ‘alayhi wa sallam* that just as he taught us supplications for every religious and worldly need and gave selected invocations for every department of life to the Muslims, he also taught us a perfect supplication for a journey. There is neither any need to add anything to this supplication nor to make any changes to it. Together with the other countless favours of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, think of this favour, send salutations to him with love and respect, and read the following prescribed words:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالْتَقْوَى، وَمِنَ الْعَمَلِ  
مَا تُحِبُّ وَتَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا  
بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ.

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ وَّعْتَاۤءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ، وَسُوْءِ الْمُنْقَلَبِ فِى الْمَالِ وَالْاَهْلِ وَالْوَلَدِ. (مسلم)

*O Allāh! We ask You for piety and caution in this journey. We ask You [the inspiration] for actions which You love and are pleased with. O Allāh. Make this journey easy and light for us, and shorten its distance for us. O Allāh, You are with us on our journey and You are also seeing to the affairs of our family at home. O Allāh! I seek refuge in You from discomfort of the journey, from seeing things which distress me, and from a bad return to my wealth, family and children.*

I departed from my house, handed over everyone to Allāh *ta'ālā* and gave them over in His protection and custody. Those who were bidding me farewell also read the prescribed supplication to the one travelling to Allāh's House by handing me over into Allāh's protection. They read:

اَسْتَوْدِعُ اللهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ

*I entrust your Dīn, trusts and outcome of deeds to Allāh.*

My journey commenced the moment I stepped out of my house. The following prescribed words which are most

appropriate to the situation came on my tongue.

اللَّهُمَّ بِكَ اِنْتَشَرْتُ، إِلَيْكَ تَوَجَّهْتُ، وَبِكَ اِعْتَصَمْتُ،  
وَعَلَيْكَ تَوَكَّلْتُ. أَنْتَ ثِقَتِي، وَأَنْتَ رَجَائِي. اِكْفِنِي مَا أَهَمَّنِي  
وَمَا لَا أَهْتَمُّ بِهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. عَزَّ جَارُكَ وَجَلَّ  
تَنَازُؤُكَ وَلَا إِلَهَ غَيْرُكَ. زَوِّدْنِي التَّقْوَى وَاعْفِرْ لِي ذُنُوبِي،  
وَوَجِّهْنِي لِلْخَيْرِ أَيْنَمَا تَوَجَّهْتُ.

*O Allāh! I am moving and proceeding with Your support. I have turned towards You. I have held on firmly to You and placed my trust in You. You alone are my support and You alone are my hope. Suffice for me all that worries me, what I am not worried about and what you know better about than me. The one who comes under Your wing is overpowering and protected. Your praises are most high. There is none worthy of worship except You. Make piety the provision of my journey and forgive me my sins. No matter in which direction I turn, turn me towards good.*

The train arrived, I boarded and placed my luggage in an orderly manner. I demarcated an area for myself according to need, and made arrangements for wudū'

and ṣalāh. Despite the noise and rush of the journey, I realized its magnitude, directed myself towards Allāh *ta'ālā* and perceived my helplessness. I bid farewell to the people with love and requested them to pray for the success and acceptance of the journey. Allāh *ta'ālā* knows best who from among these simple-hearted servants are accepted in His court, how many who may be physically here [in India] but their hearts are there [in Makkah and Madīnah], and how many of them may be superior to those going for hajj.

The train departed, I got to know my fellow passengers and I informed that it is a Sunnah and an order to appoint one person as a leader on a journey. Everyone agreed and an 'ālim who was also a good organizer was appointed. He expressed his determination to serve everyone and see to their comfort. I addressed all my fellow pilgrims, outlined the magnitude of this journey, and briefly explained its etiquette and rights. The time for ṣalāh arrived, I directed my companions' attention to it, and announced that – Allāh willing – the ṣalāh will be performed in congregation. The train will reach the junction soon. The train came to a standstill, I made arrangements for the safety of our goods, everyone performed wuḍū', the adhān was

called out on the platform, and the imām performed a short ṣalāh bearing in mind the little time which we had. The people returned to their respective places and performed their Sunnah and optional ṣalāhs either standing or sitting – depending on the place which was available to them.

We did not get a chance to get off the train to perform the next ṣalāh. We made arrangements to perform it on the train with congregation. We requested fellow travellers to make some place and we performed the farḍ ṣalāh standing. Some of the ṣalāhs were performed by everyone in one congregation while other ṣalāhs were performed in groups of several congregations. I did not experience any problems and arguments as regards sleeping places at night, getting off or climbing up. We practised on the following teaching from the very beginning of our journey:

لا جدال في الحج

*There is no fighting and arguing in hajj.*

All praise is due to Allāh *ta'ālā*, our companions gained confidence and fellow travellers developed affinity with us. This



was comforting to me and to the advantage of others as well. The comfort which we could not have achieved even if we were to spend a lot of money was experienced by us by giving preference to others and serving them.

We occupied ourselves speaking about Dīn and engaging in Dīnī activities along the way. I carried the following books with me: *Fadā'il-e-Hajj* of Shaykh al-Hadīth Maulānā Zakariyyā Sāhib, *Ziyāratul Haramayn* of Maulānā 'Ashiq Ilāhī Sāhib Meerutī, *Mu'allim al-Hujjāj* of the Muftī Sāhib of Mazāhir al-'Ulūm, *Safar Nāmah Hajj* of Maulānā 'Abd al-Mājid Daryābādī, and *Jadhb al-Qulūb ilā Diyār al-Mahbūb* of Shaykh 'Abd al-Haqq Dehlawī *rahimahullāh*. We never got into futile passing of time and useless conversations on the way. I carried several copies of *Rafīq Hajj* of Maulānā Ihtishām Husayn Kāndhlawī which I gave to my companions so that they could read to each other.

We eventually reached the last station. The travellers disembarked, the luggage was taken out, everyone got off, and the amīr got off after making sure everything was in order. The caravan reached the Musāfir Khānah, everyone got their respective places and full separate arrangements were

made for the women. There is still one week before the ship can leave. Most of the necessities for the journey are with, the passport has been organized; if it is not obtained as yet, it can be done easily. Obtaining a ticket is not a difficult issue. It was to the benefit of everyone to spend this one week making preparations and seeing to the needs of the pilgrims. I have heard that the nature of help which we receive from Allāh *ta'ālā* depends on the type of services we render to our fellow Muslims. The one who feeds a Muslim, Allāh *ta'ālā* will make arrangements for his sustenance. The one who is concerned about the salāh of Muslims, Allāh *ta'ālā* will safeguard his salāh and make arrangements for it to progress. Therefore, if we show concern for the correctness of the hajj of pilgrims and worry about its spiritual dimension, we can hope for the acceptance of our hajj and its spirituality.

الله في عون العبد ما كان العبد في عون أخيه

*Allāh helps a person as long as he is in the help of his brother.*

It was felt that the number of pilgrims was too large and could not be controlled by one person. It was therefore decided to divide them into groups and for all

arrangements to be made collectively. Fortunately members of the Tablighī Jamā'at are present. They are making efforts to fulfil the Dīnī needs of the pilgrims, teaching the rules of hajj and reading the virtues of hajj to them. I searched for their group, joined them, and the facts which were difficult to be learnt from books were easily learnt through their experiences.

When I look at the condition of the pilgrims at the Musāfir Khānah and the Hajj Camp I feel very sad and despondent. The great and sanctified journey of hajj is a culmination of one's love for Allāh *ta'ālā* and a manifestation of īmān and piety. Yet we find the pilgrims not bothered about even the fard ṣalāhs. A musjid has been constructed in the centre of the Musāfir Khānah where the adhān is called out in a loud voice five times a day. Arrangements for wuḍū' and taking a bath have been made. Despite this, the congregational ṣalāh is left out for trivial genuine and imaginary needs. Even more painful is when we see countless others missing their ṣalāh although they are not occupied in anything else.

A time was decided upon, we were divided into groups and we got an opportunity to

go and meet the pilgrims. Most of them are severely engrossed in preparing their goods [for the journey] but they are totally heedless about the actual [spiritual] preparations. They will make sure that any item of need (which will probably not be needed in the entire journey) is not left behind. But there is no attention paid to even the basics and pillars of Dīn. May Allāh forgive us, our brothers do not have the time to listen to the most important issue of our life, its greatest need and the basis of ḥajj [i.e. īmān].

Anyway, some of them turned to us condescendingly. I was astounded to learn that some of them did not even know the kalimah properly, and very few even knew what it means. We encouraged them to attend the congregational ṣalāhs and informed them that certain points about ḥajj will be explained daily in the musjid at a certain time, they must certainly attend. This preparation takes precedence over every other preparation. Our Amīr Sāhib and one or two other ‘ulamā’ also began delivering talks after fajr and ‘ishā. We gauged that some perception and attention was kindled among the pilgrims and many of them “woke up”. The work of Ta’līm and

Tabligh as described in *al-Furqān*<sup>1</sup> was initiated and – all praise is due to Allāh *ta'ālā* – it proved to be very effective and beneficial.

The day for our departure by ship has arrived. It is a day of crowding and disarray. It is an example of the field of Resurrection. Each one is worried about his self. Each one is worried about getting the best place for himself, and that safety of his goods. All the emigration formalities have been completed, the goods have been loaded on the ship, now there is no alternative but to place one's trust in Allāh *ta'ālā*. People have started to board the ship. Thousands and thousands of thanks are due to Allāh *ta'ālā* for enabling us to witness this day. May He also show us the day when we disembark on the holy lands.

How can one ask for comforts when undertaking a journey of love [to Allāh *ta'ālā*]? Even then, it is solely Allāh's kindness for not putting us through any tests and providing us with a comfortable and good place.

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<sup>1</sup> A few months before this article was written, a description of the Ta'limī and Tablighī programme was written in *al-Furqān*. The author is making reference to that article.

The horn has blown, the anchor has been lifted, hands have been raised as a mark of offering salām and the scarves are waving goodbye. We saw all this but who saw tearing eyes? Who heard a painful cry? O you who are departing! May your hajj and ziyārat be blessed. May the mi'rāj of a believer [salāh] be blessed for you. Do not forget us who have been left behind.

Remember us as well when you enter the court [of Allāh *ta'ālā*].

The ship departed, the luggage was placed in order and we assessed our new place. A major concern was to make arrangements for salāh. How will we spend these 12-14 days of free time which we never had in our lives before this? We have received a moment's time of preparation and an opportunity to make up for a life's time of heedlessness. Let not this time also go to waste as bad actions. We had a meeting, walked around to check our surroundings and saw that there is a wide area in the upper deck where we could perform our salāh. Finding the direction of the qiblah (which is quite difficult on a moving ship) was arranged by the ship authorities. An announcement was made over the loudspeaker that the adhāns will be called out at their respective times. The pilgrims

must wait for the adhān to be called out or else there is a danger of performing ṣalāh at the wrong time. The ṣalāh will be on the upper deck. The ship authorities will give us the direction of the qiblah. People are not to perform their ṣalāh without making inquiries first. All praise is due to Allāh *ta'ālā*, the congregation commenced, the imām and mu'adhdhin were appointed.

We felt that we should make use of the loudspeaker which was available to us and beneficial and necessary points be taught to the pilgrims through it while they are seated in their places. Subsequently, lectures were delivered during those times when people were not busy having meals or sleeping. An effort was made to deliver talks which would create a general consciousness about Dīn, the greatness of hajj, special preparations for it, awakening of Dīnī fervour and perception of one's responsibilities. This programme was initiated and every traveller benefited from it while sitting and lying down in his place. The women also benefited.

The day time on a ship is a time of complete opportunity and free time. The biggest occupation was the constant motion of the ship. There is nothing here – not one's house, shop, factory, office,

street, orchard, residential district, nor city. All you see is the blue ocean below you and the blue skies above. In-between these two is this “village” of humans on a wooden platform [the ship]. Even if anyone wants to go anywhere, where can he go to? If he were to walk around, he will be walking about in that same “district” and that same small “village” made of wood and iron. Whatever habit we had of walking around and moving about in our life was also put to an end by the dizziness and headaches which we suffered on the ship. It is as though all enthusiastic and unenthusiastic students have been locked up in a room before the exam so that they can concentrate on their studies. That person is certainly lost if he still does not make preparations.

The thought occurred to us that there is no better time and place to go as groups and carry out the duty of individual Ta’lim and Tabligh. After breakfast and tea, an announcement was made that there would be lessons in the masjid. After the ‘aṣr ṣalāh we made arrangements for gusht.

Even here – on the ship – I realized the same thing which I had realized previously [at the Musāfir Khānah]. People have no knowledge of the fundamentals and pillars



of Islam, and they are heedless about the rights and etiquette of hajj. These Muslims on this ship did not come from some island in the middle of the ocean. They have – after all – come from this very same India (or Pakistan) where ignorance and heedlessness is quite common. Pilgrims are a section of the general populace. They cannot be distinguished in certain aspects and be excluded from general conditions. Especially when a major portion of them are from an academically and intellectually lower background, and from the uneducated class.

Hajj is said to be a type of jihād and the most superior form of jihād.

أفضل الجهاد حج مبرور

*The most superior jihād is an accepted hajj.*

Hadrat ‘Umar radiyallāhu ‘anhu said:

شدوا الرحال في الحج فإنه أحد الجهادين

*Tighten your reigns during hajj because it is also a form of jihād.*

Travelling by ship is a unit on its own of this jihād journey. Headaches, dizziness, nausea and performing salāh on a ship are all considerable jihāds. Success in this

regard is not possible without a religious upbringing and firm determination. Those who are not regular with ṣalāh without a valid reason will find it extremely difficult to perform ṣalāh under such trying conditions. There is therefore a need for a very strong and powerful īmān. And our present system of travelling does not pay any attention to developing this strength of īmān. All praise is due to Allāh *ta'ālā*, the lectures and Tabligh helped to a certain extent and many people became regular with their ṣalāh. Those who were suffering from headaches and nausea, and therefore excused from moving about, remained in their places and engaged in Allāh's remembrance with their hearts and tongues.

There are two distinct departments of hajj: (1) Rules and regulations wherein a believer's obedience and servitude are tested and displayed. (2) Love wherein his loving emotions and ardent devotion need to be displayed. The fact of the matter is that the spirit of hajj and the legacy of Hadrat Ibrāhīm *'alayhis salām* entail this very love and devotion. It is these suppressed embers which need to be kindled in hajj, and this same love needs to be nurtured and whose progress is the objective. Some temperaments already

contain this love and they therefore have a natural affinity with hajj. All difficulties are easy for them, all the rites and pillars of hajj are food for their soul and a balm for their pain. If a person does not have this natural love, if he is “dry” by nature and he merely fulfils what is required of him, then it will be appropriate for such a person to develop the heat of love in some way or another. Without this, the hajj sometimes merely becomes an external form devoid of a spirit. Developing and earning the love is quite influential and there are two ways to it. One is to study and ponder and reflect over the beloved’s [Allāh’s] beauty, excellence, favours and excellent qualities. The other is to remain in the company of those who already have this love. If this is not possible, one must study their lives and incidents which portray this love. Both these ways are possible for developing affinity with hajj. The first is through recitation of the Qur’ān, dhikr and reflection. The second is studying the highly impacting lives and stories of the true lovers of Allāh *ta’ālā*. Although many centuries have passed, these stories are still fresh and still contain a heat which can kindle the cold hearts and create a fire in the extinguished hearts. Shaykh Dehlawī’s *Jadhb al-Qulūb* and Shaykh al-

Hadīth Sahāranpūrī's *Fadā'il-e-Hajj* and also the odes and poems of Jāmī and Khusro are most beneficial for this purpose.

If this heat and pain of love is present – whether naturally or by striving to acquire it – then the pull of the destination will increase day by day. When the high mountains of this blessed land and the desert sands which do not have any material attraction and outward beauty are seen from a distance, the heart will want to sacrifice a hundred lives for them and love and affection will be felt in every grain of sand.

Listen! The announcement is made that our ship is soon to reach the Mīqāt – Yalamlam - of those travelling from India. The pilgrims are preparing to tie the iḥrām. They had been practising the talbiyah since the last few days, and the sounds of the *Labbayk* had been reverberating in the air. The time has now arrived. People took their baths, performed ṣalāh, and had already worn the two unstitched sheets of cloth – one covering the lower body and the other the upper body. The heads of some people were uncovered from before, others are still wearing their hats. Suddenly the horn was blown, the heads were exposed and the

words of the talbiyah echoed from all around:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

There are some among us who had made intention of going to Madīnah first, so they did not wear their ihrām as yet. After going to Madīnah, they will wear their ihrām at Dhul Hulayfah which nowadays is known as Bīr ‘Alī. This is the Mīqāt for the people of Madīnah and this is where Rasūlullāh sallallāhu ‘alayhi wa sallam donned his ihrām.

Time passes quickly and we are already talking about reaching Jeddah soon. We were still engaged in our conversations when the ship anchored at Jeddah harbour and we reached the platform – the land of Arabia.

هذا الذي كانت الأيام تنتظر – فليوف لله أقوام بما نذروا

*This is what we had been waiting for all these days. People should now fulfil the vows which they had made to Allāh.*

I feel as if my heart is coming out of my chest. Have we really reached the land of Arabia? Are we really in the lands of the Beloved sallallāhu ‘alayhi wa sallam? Are we really just a few miles away from Makkah?

Arrangements for our luggage were made and we got off the ship while showing our passports and giving the name of our hajj guide. O Allāh! O Allāh! Our intense love is pouring out to everything including the floors and walls. Makkah is still quite far, and Madīnah is even further away. Jeddah is no sanctified place. There is neither the Ka‘bah here nor Musjid-e-Nabawī. It is neither the Haram of Ibrāhīm ‘alayhis salām nor the Haram of Muḥammad sallallāhu ‘alayhi wa sallam. Yet the reflection of love is quite strong. What can I say? I am even feeling some affinity with the alleys of Jeddah! On reaching here, the traveller who came from a distant land felt some kinship with this place. The many years of love has quenched his thirst. Love is free from philosophy and laws. Even the porters, labourers, dark-skinned Sudanese and long-robed impudent Bedouins look

appealing to the heart. The calls of the shopkeepers and tray-sellers, and the singing of the innocent little girls and boys who are begging before the pilgrims are all settling in the heart. The overpowering love is not allowing my mind to criticize anything. It is good that it is not given such an opportunity for a few days.

Our caravan is to proceed to Madīnah first. A few days passed in fulfilling governmental procedures and waiting for a vehicle. Here! The hours of waiting have come to an end and the vehicles have arrived. The luggage is loaded and we got into the vehicles. It is better for someone who knows Arabic to sit in the front with the driver so that it is easy to stop him for ṣalāh and other needs. It is also useful to display good character with the driver so that the rest of the journey is easy. The vehicle proceeded. What better occupation than Durūd Sharīf can there be on the road to Madīnah? The vehicle was stopped at the times of ṣalāh. The adhān was called and ṣalāh was performed with congregation. We continued passing through stations along the way.

Look up and you will see a train of mountains on both sides. The camel of Rasūlullāh ṣallallāhu ‘alayhi wa sallam

may very well have passed through this way. The attraction of this place and the aroma of the surroundings is probably due to it. A poet says:

ألا إن وادي الجزع أضحي ترابه - من المسك كافورا  
وأعواده رندا  
وما ذاك إلا أن هنداً عشية - تمشت وجرت في جوانبه  
بُرْدا

*The dust of the valley of al-Jaza' began to smell like camphor, and its bushes were transformed into fragrant plants. This is solely because Hind had passed through it in the evening, and her cloak had rubbed against the ground.*

Look, we have reached Masijid, and Bīr 'Alī (Dhūl Hulayfah)<sup>1</sup> is to follow soon.

As the beloved's town draws  
near, the flame of desire burns  
stronger.

*Durūd* (salutations) are flowing from the lips, and the heart is overflowing with eagerness. The Arab driver is wondering

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<sup>1</sup> These are names of stop-over points along the road to Madīnah Munawwarah.



what this non-Arab is reading, and why he is crying. Sometimes he is mumbling something in Arabic, and sometimes he is reading poetry in other languages.

The breeze is gentle, and the moonlight is soft. The closer we are drawing to Madīnah Tayyibah, the freshness of the air, the sweetness and coolness of the water is increasing. At the same time, the burning of the heart is becoming more intense. Listen, someone is saying:

The morning breeze is very fragrant today. The beloved's locks of hair are probably open in the direction of the breeze.

Although he passed by here just once, the winds of Allāh's mercy are still blowing over here.

What is there to be astonished about if the moon and a cluster of small stars become my prey! After all, I have bound my head to Rasūlullāh's *sallallāhu 'alayhi wa sallam* saddle-bow.

That finder of paths, seal of the Messengers, master of all who bestowed to the dust of the path the splendour of the Sinai valley.

The dust of Madīnah is more pleasant than both the worlds. Look at how cool is the city where the beloved lives.

Muḥammad (sallallāhu ‘alayhi wa sallam) of Arabia – the pride of both the worlds. Whoever is not the dust of his threshold, may dust be on his head.

Look, here is Dhūl Hulayfah. We will spend the rest of the night here. We took a bath and applied perfume. You may rest for a while and stretch your back. In the morning, we performed salāh, and the car started. What! Are we going to travel by a car to that place where we ought to enter by walking on our heads!? Nevertheless, sitting next to the driver proved to be to my advantage. He will drop me off at Wādī ‘Aqīq near Bīr ‘Urwah. Our luggage, women, and the old and frail will continue by car. While talking to ourselves, we reached Bīr ‘Urwah. We alighted by saying *Bismillāh* (in the name of Allāh). Look, we can now see Mt. Uḥud

ذَلِكَ جَبَلٌ يُحِبُّنَا وَنَحِبُّهُ

*That is a mountain which loves us, and which we love.*

The dark patches of the trees of Madīnah are also seen. Are those the same trees regarding which Shahīdī Marhūm had said:

How I wish when my soul's cage  
is broken, it flies and sits like a  
bird on the trees of your  
Raudah.

The Green Dome is now visible. Control yourself and proceed respectfully. I now enter Madīnah, and walking under the wall of Musjid-e-Nabawī, I pass through Bāb Majīdī, and stop at Bāb Jibra'īl. I give something in charity as an expression of gratitude to Allāh *ta'ālā* for having conferred me with this opportunity of presenting my self here. I go in, and first perform two *rak'ats* of *ṣalāh* at the Mihrāb-e-Nabawī. I wash my sinful eyes with the tears of my heart, and then present my self in the court of Rasūlullāh *sallallāhu 'alayhi wa sallam*.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ،  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ،  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ،  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْخُلُقِ الْعَظِيمِ،

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَافِعَ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ مَقَامِ الْمَحْمُودِ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مُخْرِجَ النَّاسِ بِإِذْنِ اللَّهِ مِنَ  
 الظُّلُمَاتِ إِلَى النُّورِ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مُخْرِجَ النَّاسِ مِنْ عِبَادَةِ الْعِبَادِ  
 إِلَى عِبَادَةِ اللَّهِ وَحْدَهُ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا مُخْرِجَ النَّاسِ مِنْ جَوْرِ الْأَذْيَانِ  
 إِلَى عَدْلِ الْإِسْلَامِ وَمِنْ ضَيْقِ الدُّنْيَا إِلَى سَعَةِ الدُّنْيَا  
 وَالْآخِرَةِ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ النِّعَمَةِ الْجَسِيمَةِ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمِنَّةِ الْعَظِيمَةِ،  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَمَنَ خَلْقِ اللَّهِ عَلَى خَلْقِ اللَّهِ،  
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ،  
 قَدْ بَلَغْتَ الرِّسَالَةَ وَأَدَّيْتَ الْأَمَانَةَ وَنَصَحْتَ الْأُمَّةَ  
 وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ، وَعَبَدْتَ اللَّهَ حَتَّى أَتَاكَ  
 الْيَقِينُ،

فَجَزَاكَ اللَّهُ عَنْ هَذِهِ الْأُمَّةِ خَيْرَ مَا جَزَى نَبِيًّا عَنْ أُمَّتِهِ  
وَرَسُولًا عَنْ خَلْقِهِ،

اَللّٰهُمَّ اَتِ مُحَمَّدَـنِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا  
الَّذِي وَعَدْتَهُ، اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ،

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
اِبْرَاهِيْمَ وَعَلَى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلَى  
مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ  
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ<sup>1</sup>.

*Salutations and peace to you, O Rasūlullāh!*

*Salutations and peace to you, O Prophet of Allāh!*

*Salutations and peace to you, O beloved of Allāh!*

*Salutations and peace to you, O the one who possesses impeccable character.*

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<sup>1</sup> This durūd was said spontaneously by the author on the first occasion when he presented himself before the blessed grave of Rasūlullāh sallallāhu ‘alayhi wa sallam. It is not taken from any book.

*Salutations and peace to you, O the one who will carry the flag of praise on the day of Resurrection.*

*Salutations and peace to you, O the one who will have the praiseworthy position [on the day of Resurrection].*

*Salutations and peace to you, O the one who removed people from the pits of darkness to the light by the permission of Allāh ta'ālā.*

*Salutations and peace to you, O the one who removed servants from the worship of servants to the worship of Allāh alone.*

*Salutations and peace to you, O the one who removed people from the injustices of religions to the justice of Islam, and from the constriction of this world to the wide expanses of this world and the Hereafter.*

*Salutations and peace to you, O the greatest benefactor to mankind.*

*Salutations and peace to you, O the most affectionate to mankind.*

*Salutations and peace to you, O the one who was most kind among Allāh's creation to the creation of Allāh ta'ālā.*

*I testify that there is none worthy of worship except Allāh, the One, and that you are His servant and Messenger.*

*You most certainly conveyed the message and fulfilled the trust which was entrusted to you. You advised the ummah, you strove for Allāh's cause to the maximum, and you continued worshipping Allāh ta'ālā until your demise.*

*May Allāh ta'ālā reward you on behalf of this ummah with the best reward He ever gave to a Prophet on behalf of his ummah, and to a Messenger on behalf of His creation.*

*O Allāh! Confer on Muḥammad ṣallallāhu 'alayhi wa sallam the proximity, high rank and praiseworthy position which You promised. Surely You do not go back on Your promise.*

*O Allāh! Shower mercies on Muḥammad ṣallallāhu 'alayhi wa sallam and his family as You showered mercies on Ibrāhīm 'alayhis salām and his family. Surely You are worthy of all praise, the all-majestic. O Allāh! Confer blessings on Muḥammad ṣallallāhu 'alayhi wa sallam and his family as You conferred blessings on Ibrāhīm 'alayhis salām and his family. Surely You are worthy of all praise, the all-majestic.*

I then paid tribute to Rasūlullāh's sallallāhu 'alayhi wa sallam two companions and ministers [referring to Hadrat Abū Bakr radiyallāhu 'anhu and Hadrat 'Umar radiyallāhu 'anhu] in the form of greeting and supplication; and proceeded to my place of stay.

Now there is just you and Musjid-e-Nabawī. Your heart must have no other desire. There can be no better time and place to send salutations [to Rasūlullāh sallallāhu 'alayhi wa sallam]. If you cannot go and present yourself [at his grave] now, when will you go? Try to perform salāh in Raudah min riyād al-Jannah (the area between the pulpit and grave of Rasūlullāh sallallāhu 'alayhi wa sallam) but be careful not to inconvenience anyone in the process. It is abhorrent to push, shove, crowd, reserve a place for yourself, and to run in any musjid of the world. But it is far more detestable to do any of these things in the musjid from which these injunctions were issued, and then spread to all parts of the world. Be careful not to raise your voice:

أَنْ تَحْبِطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ



*Lest your deeds are wasted without your perceiving it.<sup>1</sup>*

There must be no worldly talks here, the musjid must not be made a thoroughfare; as far as possible, abstain from entering it without *wuḍū'*, and desist from any form of business transactions.

You may go and present yourself and offer salutations as many times as you like during the day. The gates of good fortune have been opened for you; why, then, should you lag behind!? However, ensure that each time you go, you proceed with absolute dignity, respect, yearning and love. Our hearts never remain the same; they also sleep and wake up. When your heart is awake, you must conclude that your good fortune has opened up for you. So go and present yourself, and say:

Remove the sleeve from my eyes  
and behold the pearl.

Sometimes, you may feel like presenting yourself in the company of slaves – when floods of tears flow from the eyes of true lovers who spent their days and nights in the agony of separation, a few splashes

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<sup>1</sup> Sūrah al-Hujurāt, 49: 2.

may fall on you as well. When the winds of mercy blow, a draught may touch you also.

Sometimes, you may feel like proceeding silently, away from the gazes of people and in absolute solitude. Fulfil all the desires of the heart in this regard and let there be no remorse. Let your tears do all the talking sometimes, and at other times, you may make a presentation of yearning and love with your tongue. There are both long and short forms of salutations. You may choose whichever ones you like, and whatever creates enthusiasm in you. However, you must be wary of trespassing the limits of tauhīd because you are standing before the one [Rasūlullāh sallallāhu 'alayhi wa sallam] who could not tolerate hearing the words:

مَا شَاءَ اللَّهُ وَشِئْتَ

مَنْ يَعْصِيهِمَا

*Whatever Allāh wills, and whatever you will.*

*Whoever disobeys them [Allāh and Rasūlullāh].<sup>1</sup>*

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<sup>1</sup> It is mentioned in a Hadīth that a person said to Rasūlullāh sallallāhu 'alayhi wa sallam:

Let alone permitting anyone to prostrate to him.<sup>1</sup> There must not be the slightest taint

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مَا شَاءَ اللَّهُ وَشِئْتُ

*Whatever Allāh wills, and whatever you will.*

Rasūlullāh sallallāhu 'alayhi wa sallam said to him:

أَجَعَلْتَنِي لِلَّهِ نِدًّا؟

*Have you made me an equal to Allāh!?*

مَا شَاءَ اللَّهُ وَحْدَهُ

*It is only what Allāh alone wills.*

Another narration states that while a person was delivering a talk, he said:

مَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِيهِمَا فَقَدْ غَوَى

*Whoever obeys Allāh and His Messenger is on the right path, and whoever disobeys both of them has gone astray.*

Rasūlullāh sallallāhu 'alayhi wa sallam disliked any reference to himself with words which apply to both Allāh *ta'ālā* and himself at one and the same time, for this could convey the impression of equality between the two. This is why he said to the person:

بِئْسَ خَطِيبٌ الْقَوْمُ أَنتَ

*You are a bad speaker.*

<sup>1</sup> Rasūlullāh sallallāhu 'alayhi wa sallam said to Hadrat Qays ibn Sa'd radiyallāhu 'anhu: "If you were to pass by my grave, will you prostrate to it?" Qays radiyallāhu 'anhu replied: "No." Rasūlullāh sallallāhu 'alayhi wa sallam said: "Then you should also not prostrate to me

or hint of partnership in the power, functions, will and choice of Allāh *ta'ālā*. Whether you recite the verses of Jāmī or the supplications of Hālī, just remember you are standing before the greatest and final Messenger of tauhīd [*sallallāhu 'alayhi wa sallam*] who could not tolerate the slightest hint of polytheism.

We are now living in Madīnah Munawwarah, to sweep the ground of which was considered an honour by the close friends of Allāh *ta'ālā* and kings. You are there all the time. Consider each day and each moment to be a boon. Perform the five *ṣalāhs* in Musjid-e-Nabawī with congregation. Even if you have to go out, ensure it is at a time when you do not miss any congregational *ṣalāh*. Present yourself at the time of tahajjud as this is a time of peace and tranquillity. People normally rush and run towards the Raudāh, and it is difficult to get a place there without a struggle. But if you come to the Muwājahah Sharīf at this time [of tahajjud], you will probably find no one except the guards. You may offer *salām* calmly, and then perform optional *ṣalāhs*

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during my lifetime.” (*Abū Dāwūd, Kitāb an-Nikāh*)

wherever you get a place. You may leave the Musjid after performing the fajr salāh and the ishrāq salāh.

Come, let's go to Baqī' today. After the graves of the Prophets '*alayhimus salām*, Baqī' is the greatest graveyard of truthfulness and devotion. A poet says:

Nowhere else will such a  
treasure be buried.

If you have studied the life of Rasūlullāh sallallāhu '*alayhi wa sallam*, the Sahābah radiyallāhu '*anhum*, their life conditions and ranks, you will experience a genuine feeling on entering Baqī'. You will want to irrigate every mound of soil which you step on with your tears. On every grain of sand is recorded the history of īmān, jihād, love and affection. On every mound is buried a treasure of Islam.

You have now entered Baqī'. The guide will first lead you to the graves of the pure members of Rasūlullāh's sallallāhu '*alayhi wa sallam* family. Here you will find the resting place of Sayyidunā 'Abbās ibn 'Abd al-Muttalib radiyallāhu '*anhu*, the uncle of Rasūlullāh sallallāhu '*alayhi wa sallam*; Fātimah bint ar-Rasūl radiyallāhu '*anhā*, the leader of the women of Paradise; Sayyidunā Hasan ibn 'Alī radiyallāhu

'*anhu*, Sayyidunā 'Alī ibn al-Husayn Zayn al-'Abidīn *radiyallāhu 'anhu*, Sayyidunā Muḥammad al-Bāqir *radiyallāhu 'anhu*; and Sayyidunā Ja'far as-Sādiq *radiyallāhu 'anhu*.

As you proceed from here, you will see the graves of Hadrat Umm al-Mu'minīn 'A'ishah Siddiqah *radiyallāhu 'anhā*, and all the other pure wives of Rasūlullāh *sallallāhu 'alayhi wa sallam* except for Hadrat Khadijah *radiyallāhu 'anhā* and Hadrat Maymūnah *radiyallāhu 'anhā*. Then you will see the graves of the pure daughters of Rasūlullāh *sallallāhu 'alayhi wa sallam*. This will be followed by Dār 'Aqīl ibn Abī Tālib where Abū Sufyān ibn al-Hārith ibn 'Abd al-Muttalib, 'Abdullāh ibn Ja'far and others are buried. You will then come across a piece of ground where Imām Dār al-Hijrah Sayyidunā Mālik ibn Anas *rahimahullāh* [the leader of the Mālikī *madh-hab*] and his teacher, Nāfi' are buried.

If you move along, you will come across a luminous spot which was the first burial spot of an Emigrant. Here you will find the grave of 'Uthmān ibn Maz'ūn *radiyallāhu 'anhu*, whose forehead Rasūlullāh *sallallāhu 'alayhi wa sallam* had kissed. Sayyidunā Ibrāhīm ibn Muḥammad, the

son of Rasūlullāh *sallallāhu ‘alayhi wa sallam* is also buried here. Included in this section are the following: The jurist among the Sahābah, Sayyidunā ‘Abdullāh ibn Mas‘ūd *radiyallāhu ‘anhu*; the conqueror of Irāq, Sa’d ibn Abī Waqqās *radiyallāhu ‘anhu*; Sayyidunā Sa’d ibn Mu‘ādh *radiyallāhu ‘anhu*, on whose death the Throne of Allāh *ta‘ālā* shook; Sayyidunā ‘Abd ar-Rahmān ibn ‘Auf *radiyallāhu ‘anhu* and other senior Sahābah.

If you proceed further on, then on the north western side and along the wall, you will find the graves of the seventy martyrs from among the Sahābah and residents of Madīnah who were martyred in 63 A.H. during the reign of Yazīd in the incident known as Harrah.

Then right in the corner, in the north eastern side is the resting place of the imām of the oppressed, Sayyidunā ‘Uthmān ibn ‘Affān *radiyallāhu ‘anhu*.<sup>1</sup> Stop here for a while, and shed the remaining tears which you had reserved after crying at the graves of Hadrat Abū Bakr *radiyallāhu ‘anhu* and Hadrat ‘Umar

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<sup>1</sup> The majority of visitors to Baqī’ commence their visit from this area.

*radiyallāhu ‘anhu* on the soil of their third companion.

Further on are the graves of Sayyidunā Abū Sa‘īd Khudrī *radiyallāhu ‘anhu*, and Fāṭimah bint al-Asad who was the mother of Sayyidunā ‘Alī *radiyallāhu ‘anhu*.

Send salām to all, and engage in du‘ā’.

Then stop for a while , and cast a contemplative and admonitory eye on the whole of Baqī’. Allāhu akbar! How true these servants of Allāh *ta‘ālā* were! They did whatever they said.

رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

*Men who have been true to the covenant which they made with Allāh.*<sup>1</sup>

They were the ones who had given their hands in allegiance to Rasūlullāh *sallallāhu ‘alayhi wa sallam* when he was in Makkah and were now lying at his feet in Madīnah.

Cast your gaze at the Green Dome, then look at the calm and peaceful city of Madīnah. Where will you ever find a more striking example of truthfulness, devotion, steadfastness and loyalty? Come, while we

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<sup>1</sup> Sūrah al-Aḥzāb, 33: 23.



are in Baqī', let us make a promise to serve Islam, let us make a du'ā' to Allāh *ta'ālā* to keep us alive solely on the path of Islam, and to give us death as loyal servants of Islam. This is the real message and lesson of Baqī'.

Avail yourself of visiting Qubā as well. This is that luminous area which had the honour of Rasūlullāh's *sallallāhu 'alayhi wa sallam* stay even before his arrival in Madīnah. This is where he laid down the foundation of a masjid which received the honourable name of:

لَمَسْجِدُ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ

*The masjid whose foundation was laid on piety from the very first day...<sup>1</sup>*

Enter this masjid with love and reverence. Perform *salāh* on this ground, and place your forehead on the soil which had been trampled by the feet of Rasūlullāh *sallallāhu 'alayhi wa sallam* and by:

رَجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا

*People who love to stay purified.<sup>2</sup>*

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<sup>1</sup> Sūrah at-Taubah, 9: 108.

<sup>2</sup> Sūrah at-Taubah, 9: 108.

Inhale deeply the air which is still inhabited by these sanctified souls.

The soil that bears the mark of  
your foot; for years, the  
discerning prostrate themselves  
on it in prayer.

Today is the turn to present ourselves at Mt. Uhud and its *mash-had* (which is commonly known as Sayyidunā Hamzah). The distance of two to three miles felt like nothing because we reached it while engaged in light conversation. This is the spot of land which was irrigated by the most precious blood of Islam. The best and loftiest incidents of love, devotion and loyalty ever to be experienced in the entire history of the world occurred here. It was here that the limbs of Sayyid ash-Shuhadā' Hamzah *radiyallāhu 'anhu* were chopped off and his liver was chewed on because of his love for Rasūlullāh *sallallāhu 'alayhi wa sallam* and loyalty to Islam. This is where 'Amārah ibn Ziyād gave his life while rubbing his eyes at the feet of Rasūlullāh *sallallāhu 'alayhi wa sallam*. Anas ibn an-Nadr *radiyallāhu 'anhu* got the fragrance of Paradise from beyond this very mountain. He suffered over eighty injuries here and then departed from this world. This is where Rasūlullāh *sallallāhu 'alayhi wa*

*sallam* lost his blessed teeth. It was here that the true lovers of Rasūlullāh *sallallāhu ‘alayhi wa sallam* shielded him with their hands and backs. Muṣ‘ab ibn ‘Umayr *radiyallāhu ‘anhū*, the youngster who grew up in opulence in Makkah, was martyred here and buried in a single blanket. This is where the lions of Islam sleep. This entire piece of land is covered with the moths from the candle of prophet-hood. It is the home of the true lovers of Rasūlullāh *sallallāhu ‘alayhi wa sallam* and the warriors of Islam.

O morning breeze! This is the nightingale’s sanctified place of martyrdom. Move carefully here, this is not your garden.

The air and mountains of this city are still calling out:

مُوتُوا عَلَى مَا مَاتَ عَلَيْهِ رَسُولُ اللَّهِ

*Give your life for the very same purpose for which Rasūlullāh sallallāhu ‘alayhi wa sallam gave his life and departed from this world.*<sup>1</sup>

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<sup>1</sup> This was a statement made by Hadrat Anas ibn an-Nadr *radiyallāhu ‘anhū*. He saw some Sahābah *radiyallāhu ‘anhū* sitting on the

Come, let us renew our promise to live on Islam and to give our life for it.

Look at every grain and part of Madīnah Munawwarah with love and feeling. You can leave your critical eye and objectionable tongue for the rest of the world. What is there if you have to separate yourself for a few days from the thorns and live among the flowers? If your eye is still hesitant and retracts at any point, then ponder and reflect; it can be nothing but our own fault and failure. We received all the good of Dīn and this world from this very city. We learnt to be humans from here. If we did not receive guidance from here, then – Allāh *ta'ālā* forbid – many of us would have been in a temple, fire-worshipper's house or church.

Just think for yourself, have we really fulfilled our responsibilities to this city? Did we ever bother about the education

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battlefield of Uhud, so he asked them: “Why are you sitting here?” They replied: “Rasūlullāh *sallallāhu 'alayhi wa sallam* has been martyred. Now what is the benefit in us fighting?” He said to them: “Give your life for the very same purpose for which Rasūlullāh *sallallāhu 'alayhi wa sallam* gave his life and departed from this world.”

and moral training of the children who live here? Did we ever try to create a spirit of Dīn and a perception of the object of one's life in the people who inhabit this city? We cannot offer the excuse of living in a distant land from Madīnah. The pious elders of this city had crossed oceans and mountains, and conveyed the message of Islam to us. Have we ever perceived our responsibility? Do we think we will pay back this favour with a few coins which our pilgrims – in their short-sightedness – consider to be a great favour and distribute in the alleys of Madīnah!?

Madīnah is the source of the Islamic call. So extract this call from its source and take it as a gift to your respective countries. The dates, the roses, the mint, and the *khāk-e-shifā*<sup>1</sup> are most certainly valuable gifts in the eye of love. But the actual and fundamental gift of this place is that of da'wah, and firm resolution to strive for Islam and to give one's life for it. This is the message which emanates from every nook and corner of Musjid-e-Nabawī, from every

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<sup>1</sup> Literal meaning: "the soil of healing". Referring to the soil of Madīnah which is considered to be a cure for ailments. Pilgrims normally carry some of it back to their countries as a source of blessing.

grain of sand of Baqī', and from every pebble of Uhud.

How can a person come to Madinah and ever forget that the very foundations of this city were laid on da'wah and jihād? The Muslims who left Makkah and came to this city had everything in Makkah, but not the opportunity for da'wah and jihād. The inhabitants of this city were divided into two groups: (1) Those who carried out their promise and gave their lives for the sake of Islam. Neither any fear nor any enticement could restrain them from fulfilling their goal. (2) Those who endeavoured to the maximum, but Allāh *ta'ālā* willed to take more work and services from them. They spent their time waiting for the moment [to die for Islam]; their time was spent in anticipation of martyrdom.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ، فَمِنْهُمْ  
مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ، وَمَا بَدَّلُوا تَبْدِيلًا.

*Of the believers are many men who have been true to the covenant which they made with Allāh; some of them have fulfilled their obligation and some of them are still*

*waiting, without having changed [their resolve] in the least.<sup>1</sup>*

This ought to be the mindset of the Islamic world. Even here and now, we should either have those who carried out their covenant and passed on, or those who are waiting for their turn. The third category is of those who are desirous of life, happy with the world, fearful of death, recoil from serving Dīn, completely immersed in their livelihoods, and always occupied in temporary occupations. There was no place for them in Madīnah and there ought to be no place for them now in the Islamic world.

Our stay in Madīnah is now drawing to a close. People are saying that we are to depart tomorrow.

After staying here, we are becoming conscious of our negligence and our shortcomings in fulfilling the rights of this city. All this pricks the heart. But what else can we do except seek forgiveness and express remorse? This is our last night in Madīnah. Come into the Musjid a bit early.

تَمَتَّعَ مِنْ شَمِيمِ عَرَارٍ نَجْدٍ - فَمَا بَعْدَ الْعَشِيِّ مِنْ عَرَارٍ

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<sup>1</sup> Sūrah al-Aḥzāb, 33: 23.

*Enjoy the lovely fragrance of the 'arār<sup>1</sup> of Najd now, because after tonight, you will not have any 'arār to enjoy.*

However, the heart is also experiencing a type of inner peace. After all, where am I going to? I am leaving the city of Allāh's Messenger sallallāhu 'alayhi wa sallam to the city of Allāh *ta'ālā* [Makkah Mukarramah]. I am leaving that House of Allāh *ta'ālā* [Musjid-e-Nabawī] which was built by the blessed hands of Rasūlullāh sallallāhu 'alayhi wa sallam and his Companions to the other House of Allāh *ta'ālā* [al-Musjid al-Harām] which was built by the pure hands of the forefather of Rasūlullāh sallallāhu 'alayhi wa sallam, Hadrat Ibrāhīm 'alayhis salām and his son, Hadrat Ismā'il 'alayhis salām. Why are we going there? We are going by the command of Allāh *ta'ālā*, and the approval and instruction of Rasūlullāh sallallāhu 'alayhi wa sallam. How, then, can this separation really be a separation?

I offered my final salām, cast a remorseful gaze at Musjid-e-Nabawī, and went out. I had already taken a bath and made

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<sup>1</sup> A plant of sweet odour, intensely yellow and wide in blossom. Also known as the oxeye, belonging to the genus *Bupthalmum*.



preparations for my ihrām because I was not sure whether I will have the opportunity of making all these preparations at Dhul Hulayfah. I sat in the car, and proceeded while looking at the beloved city with love. I looked at Uhud with tearful eyes, and we were soon out of the city. With every passing moment, Madīnah was getting further away, while Makkah was coming closer and closer. All praise is due to Allāh ta'ālā, at least we are between two sacred cities. As a poet says:

A thousand thanks, we are  
between two benefactors.

We arrived in Dhul Hulayfah, I performed two rak'ats with the intention of ihrām and uncovered my head the moment I completed my ṣalāh. We heard the Talbiyah from all sides:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

The womenfolk made intention of tamattu' while we made intention of qirān. The restriction of not covering the face for women is a bit difficult for them. This is why they will perform 'umrah and come out of iḥrām. They will get into iḥrām once again on the 8<sup>th</sup> of Dhū al-Ḥijjah. It is not too difficult for us men, so we donned the iḥrām of 'umrah and ḥajj together. We will only come out of iḥrām when we complete our ḥajj on the 10<sup>th</sup> of Dhū al-Ḥijjah.

Our Amīr delivered a short talk on the responsibilities, rights and etiquette of ḥajj. He laid stress on reading the Talbiyah abundantly, bearing in mind the greatness of ḥajj, being a good companion, mutual love, self sacrifice and serving others. The caravan departed while reciting the Talbiyah.

All praise is due to Allāh *ta'ālā* full arrangements were made for ṣalāh with congregation along the way. We continued saying the Talbiyah and there was never any fight or dispute. We would stop at the various stations, perform ṣalāh, have a meal, and continue on our way with real happiness, love and affection.

We came to Jeddah and passed it. The House of the Almighty King [Allāh *ta'ālā*] is now near. Show your respect and be on

your guard. If Madīnah was the centre of beauty, this [Makkah] is the centre of Allāh's might. If you had love for the walls and ground of Madīnah, intense love is needed for the walls and ground of Makkah. Here one has to come as a lover [of Allāh *ta'ālā*]. The head is uncovered, you are wearing two unstitched cloths which look like shrouds, you appear at a loss – these are the etiquette of this place.

Lift your gaze, Makkah can be seen before you.

اَللّٰهُمَّ اجْعَلْ لِيْ بِهَا قَرَارًا، وَاَرْزُقْنِيْ فِيْهَا رِزْقًا حَلَالًا

*O Allāh! Give me refuge in Your city and give me lawful sustenance in it.*

Look, we have now entered Allāh's city:

بَلَدُ اللهِ الْحَرَامُ الْاَمِيْنُ

*The sanctified city of Allāh is the secure city.*

This is the city whose name every child had been repeating as he repeats a dhikr. It is the city which every believer yearns for just as he yearns for Paradise. It is the religious homeland of every Muslim whose attraction draws those who yearn to visit it from thousands of miles, at the tops of mountains and from the depths of valleys.

We have now reached the Musjid-e-Harām, entered through Bāb as-Salām, and this House of Allāh which is enshrouded in a black cloth can be seen in the centre of Musjid-e-Harām.

اَللّٰهُمَّ زِدْ هٰذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيْمًا وَتَكْرِيْمًا وَمَهَابَةً،  
وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِمَّنْ حَجَّهٗ اَوْ اعْتَمَرَهُ تَشْرِيفًا  
وَتَكْرِيْمًا وَتَعْظِيْمًا وَبِرَّاءِ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ  
فَحَيِّنَا رَبَّنَا بِالسَّلَامِ.

*O Allāh! Increase this House in honour, greatness, sanctity and awe. Whoever makes hajj or 'umrah of this House and shows honour and greatness to it, then increase him in honour, greatness, sanctity and rectitude. O Allāh! You are peace, peace is from You alone, so enable us to live with peace.*

This is the same Ka'bah towards which we had been reading our salāh throughout our lives from thousands of miles. We have to compulsorily face it in our salāh. Today it is right before our eyes. It is just a few metres away from us. We can touch its cover with our sinful hands. We can rub it against our eyes. In our life we saw many huge beautiful buildings which were great

feats of engineering. But Allāh *ta'ālā* alone knows what attraction this simple four-cornered House has, what pull it has, and what beauty it has that it fills our eyes and engulfs our hearts. Our eyes can never have enough of it. It is only the really pious servants of Allāh *ta'ālā* who can perceive the illumination and effulgence of Allāh *ta'ālā*. However, insensitive and blind people like us can also see some spark of Allāh's beauty and might. We can clearly feel how the eyes feel calm and the heart experiences contentment by looking at it. We just feel like looking at it all the time. Its centrality, balance, splendour, loveliness, and the mixture of its beauty and power are all beyond words.

Looking at it continuously brings joy to the heart, is a light to the eyes and food for the soul. Looking at it is an act of worship. The pain of the heart disappears and the fatigue of the mind is removed. Allāh *ta'ālā* blessed it with a unique gift. The attraction and pull of the entire world has been given collectively to it.

The month of Dhū al-Hijjah has commenced. There are crowds of pilgrims. The rounds of tawāf are continuing. The moving of white-robed people around the black covering appears like a river of milk

flowing around the Ka'bah. We also enter this river of flowing people. Our hajj guide was with us. He took us through the tawāf, reading the du'ā's of tawāf while we repeated them after him. Then we felt that we were neither enjoying the tawāf nor the du'ā's in this manner. So we began reading the Sunnah du'ā's which we remembered.

Since we had to perform sa'y after our tawāf, we observed raml and idtibā' as well. The large crowds did not permit us to kiss the Hajar-e-Aswad. We merely stretched our palms towards it when we came in line with it. After completing the tawāf we proceeded to Maqām-e-Ibrāhīm and performed the two rak'ats wājib at-tawāf. We then proceeded to the Multazam – the area between the Hajar-e-Aswad and door of the Ka'bah. Allāh's servants were virtually stuck<sup>1</sup> to the Multazam and were

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<sup>1</sup> 'Abd ar-Rahmān ibn Safwān radiyallāhu 'anhu narrates: I saw Rasūlullāh sallallāhu 'alayhi wa sallam and the Ṣaḥābah coming out of the Ka'bah. They kissed the Ka'bah at the area known as the Multazam. Their cheeks were against the Ka'bah and Rasūlullāh sallallāhu 'alayhi wa sallam was among them. (Abu Dāwūd, Bāb al-Multazam).

Muḥammad ibn 'Abdillāh said: "I saw my father, 'Abdullāh ibn 'Amr kissing the Hajar-e-

crying profusely to Him. They were clinging to Allāh's threshold and begging from Him like a child which clings to its mother and shouts and screams. When they were saying: "O Master of this House! O Master of this House!" a weeping sound would emanate, the hardest of hearts would gush forth, the eyes would flow with tears, and there would be a type of conviction about the acceptance of du'ā's. This scene of turning to Allāh *ta'ālā* and returning to Him is a scene which no other nation in the world can offer. It clearly demonstrated that even an iota of the bond which the Muslim community has with Allāh *ta'ālā* despite its retrogressed condition is not found anywhere else. It seemed as if the hearts will burst forth from the chests, turn to tears and pour out and people will fall unconscious.

A major portion of these du'ā's were for forgiveness, pardon, Allāh's pleasure, a good death and Paradise. To ask Allāh

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Aswad. He then stopped at the Multazam and placed his chest, arms and palms on it, and spread them out considerably (in other words, he stuck himself to it). He then said: 'I saw Rasūlullāh *sallallāhu 'alayhi wa sallam* doing exactly like this.'" (Abū Dāwūd, Bāb al-Multazam)

*ta'ālā* for something material is not considered to be materialistic. It is totally spiritual and a worship. Despite this, these *du'ā's* contained a higher percentage of spirituality and the Hereafter than this materialistic world. Even in these times of worries and troubles, most of the servants were making *du'ā'* to Allāh *ta'ālā* for His love, inspiration for obedience, servitude, sincerity, love for Rasūlullāh *sallallāhu 'alayhi wa sallam*, absolute love, following the Sunnah, service to Islam, and living and dying for the sake of Islam. Many of Allāh's servants were unhesitatingly asking Allāh *ta'ālā* for the fulfilment of their worldly needs. After all, He is the most generous. If they do not beg at His door and His threshold, who and where will they ask? Many of Allāh's servants stuck their faces to the cover of the Ka'bah and were occupied in crying, begging, beseeching and asking of Him. In short, there was a crowd and multitude of beggars. The door of the most-generous Allāh was open, and the impatient and restless beggar was lost in his begging.

We then proceeded to the Zam Zam well. This is the first time we drank to our heart's content, and that too, from its place of origin. We then exited from Bab *aṣ-Ṣafā* and proceeded for the *sa'y*. We had always



imagined Safā and Marwah to be two mountains, a long uninhabited road between the two, and that people will be running between them. On reaching here, we saw a completely different scene. The mountains have been dug out and two huge buildings have been erected. There was a slightly elevated spot at the side of the path and a platform-like area which we had to get to by climbing a few steps. We got there and made intention for sa'y.

أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

*I commence my sa'y with the words which Allāh commenced with: Surely Safā and Marwah are from among the salient features of Allāh.*

We faced the Ka'bah, raised our hands, praised and glorified Allāh *ta'ālā*, and expressed His greatness and oneness. We made du'ā', stepped down and walked towards Marwah. On reaching the green mark (the area which Hadrat Hājirah *radiyallāhu 'anhā* ran after she was restless at not being able to see Hadrat Ismā'īl *'alayhis salām*) we quickened our steps and then resumed our normal pace.

We who were walking towards Marwah and those who were coming from Marwah and

walking towards Safā continued meeting each other on the way. At times a Javanese would pass us, then we would see a few Egyptians scraping by, sometimes Turkish and Bukhārī people will join us, and at times a few Sudanese will take big steps and go ahead of us. Each one is wearing the two ihrām sheets, his head is uncovered, he is barefooted, in a state of love with Allāh *ta'ālā*, rambling along, unawares of the world and immersed in what he is doing. The words:

رَبِّ اغْفِرْ وَارْحَمْ، إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ

*O Allāh! Forgive me and have mercy on me. Surely You are most powerful, most generous.*

Are reverberating everywhere. The market place of the mas'ā is busy and in its full splendour. Motorcars are hooting, trying to avoid pedestrians and continuing on their way. Goods are being sold in the shops. Cool drinks are passed around. The sounds of money being counted and coins falling can be heard from the money-exchangers.<sup>1</sup>

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<sup>1</sup> The market of the Mas'ā was removed after the extension of Musjid-e-Harām and the entire Mas'ā is virtually inside the Musjid. (Nu'mānī)

However, the gathering of lovers [of Allāh *ta'ālā*] are continuing in the path with heads lowered and eyes safeguarded. This entire scene of love, an entire explanation of man's living in this world, a complete scene of solitude and publicity, moving masājid in the market of the world and the echoing adhāns – what is this sa'y? It is man's life in its entirety. It entails living in filled market places and blooming gardens without allowing the heart to get attracted to them. It entails keeping one's objective in focus. It means not forgetting one's beginning and end. It means giving priority to the work at hand.

Marwah must not be cast aside when walking from Safā, nor must Safā be forgotten when proceeding from Marwah. One must not get stuck anywhere, he must not get entangled at any place – it must be an uninterrupted moving and a continuous course of action. The presence of shops on either side of the Mas'ā and the place where sa'y is performed have created a special meaning and enjoyment in the sa'y.

On this road you will find Muslims from every nook and corner of the Islamic world

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The Mas'ā has now been converted into a beautiful air-conditioned hall. (publisher)

wearing the same clothing, chanting the same call, and moving to and fro in the same state of love and intoxication. They are moving swiftly by stretching their legs out and lowering their uncovered heads before Allāh *ta'ālā*. You will find the rich and the poor among them, the red and white complexioned Syrian and Moroccan, and the dark skinned African and Takrūnī. Men are there and so are the women. But no one has the time and opportunity to look at and pay attention to the other. Sometimes when I look at the assembly of Allāh's lovers, a strange feeling encompasses my heart and I unwittingly feel like falling at their feet and expressing my affection for them. The love of Islam is boiling over, the boundaries and borders of country and nationality are breaking and the perception of Islamic unity is gushing forth.

We have now finished the sa'y at Marwah. The seventh round has been completed. Make *du'ā'* and if you are performing *tamattu' hajj* then go to the barber, have your hair shaved and come out of your *ihrām*. If you are performing *qirān* or *ifrād hajj*, you must neither shave off your hair nor come out of *ihrām*.

Now our daily practice is to come to the Haram before true dawn. We had the opportunity of performing optional salāhs in front of Rukn-e-Yamānī, Haṭīm and to the right and left of Maqām-e-Ibrāhīm. Sometimes we performed tawāf after every two rak'ats of salāh and at other times we performed several tawāfs. In short, whatever opportunity was presented to us was spent in optional salāhs and tawāf. The adhān for fajr was called and we performed our salāh. Generally there is a large crowd of people performing tawāf at this time. Allāh *ta'ālā* alone knows how many Auliya' and pious servants are present. The general body of Muslims are no less inferior. We performed tawāf until sunrise, performed the tawāf salāhs, performed ishrāq salāh and returned to our place of stay.

There can be no better occupation than tawāf while in Makkah. A person can perform it the whole day. Some courageous people perform 20-30 tawāfs a day.

It is stated in *Faḍā'il-e-Ḥajj* that it was the practice of Kurz ibn Wabrah to perform 70 tawāfs during the day and 70 at night. In addition to this, he used to complete two

full recitations of the Qur'ān a day.<sup>1</sup> The crowds are generally small in the last part of the night and at mid-day in summer. Some pious personalities wait for these times. Others perform tawāf after every salāh. Yet others prefer performing it when it is crowded because we do not know through whose blessings our tawāf and du'ā's will be accepted. We do not know on who Allāh's mercy is directed and we may just be lucky enough to obtain it as well.

However, no matter what time you come – before noon or at mid-day – there is always a crowd at the Ka'bah. The tawāf area is never empty. If you were to wait for a time when you can perform peacefully when there are just a few people, your wish will never be fulfilled. Allāh *ta'ālā* made this place a:

مَثَابَةٌ لِّلنَّاسِ

*A place of congregation for the people.*<sup>2</sup>

He accorded it the greatest love and centrality, and filled it to its brim with attraction. How, then, can such a place be empty of lovers!? At night, after the 'ishā

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<sup>1</sup> Quoted from *Ihyā' al-'Ulūm*.

<sup>2</sup> Sūrah al-Baqarah, 2: 125.

salāh until true dawn – I came at every hour and always found it full of people.

When you look at the Multazam, you find that it is never empty of people who are making du‘ā’, beseeching and begging by clinging to it. Someone is speaking in Arabic, others in Persian, Turkish, Sudanese, Javan, Urdu, Bengali. Some are speaking in poetry, others in prose and yet others in no language. They are all opening their hearts and begging, and bursting out in tears. The following words are reverberating loudly:

يَا رَبَّ الْبَيْتِ، يَا رَبَّ الْبَيْتِ

*O Lord of this House! O Lord of this House!*

The reward of performing one salāh in the Haram is equal to 100 000 salāhs. Thus, can there be a worse loss than not performing a fard salāh in the Haram? Even if a person wants to go anywhere outside the Haram, where can he go to? He should therefore confine himself to nowhere but the Haram. He must perform his salāhs here, his optional salāhs, tawāf, recitation of the Qur’ān and different forms of dhikr.

Within a short time the initial days of Dhū al-Hijjah came to an end and it is already

the 7<sup>th</sup>. It is already midnight and we have to go to Minā tomorrow. Arrangements for vehicles are being made and preparations for the ihrām are made. Someone is arranging for a car, another is talking about going by taxi, yet another is thinking about arranging a camel while another is quite sure about going on foot. The night passed, the morning arrived and the actual occupations of hajj have commenced. The vehicle arrived and we headed for Minā while chanting out the talbiyah. Anyone who passed us would greet us with the talbiyah.

A distance of three miles is nothing. We were still talking when we already reached our destination. In this huge tent city you can see tents and similar dwellings of various colours for as far as the eye can see. It seems as if the entire world of Islam is here – and that too without any boundaries. Indians, Javanese, Egyptians, Syrians and various other nationalities are to be seen. If a person were to get slightly lost, it will be difficult for him to find his place of stay. We settled in our tent under the flag of our hajj guide. The whole day today and the night are to be spent here. Tomorrow – the 9<sup>th</sup> – we will have to proceed to ‘Arafāt. While in Minā, we are to occupy all our time in salāh, dhikr and



du'ā'. However, human needs and attractions have also resulted in a market-place here. The shops are open, necessities are sold in many tents and water providers are moving from tent to tent.

We went to the famous historical musjid of Masjid-e-Khayf for the zuhr salāh. It has a wide and massive field. In the centre is a dome regarding which people say that many Prophets performed salāh here. The tent of Rasūlullāh sallallāhu 'alayhi wa sallam was pitched here. It is a blessed and effulgent spot. It is good if you can spend time here provided it does not inconvenience your companions.

After performing the fajr salāh, the 'ulamā' of the Tablighī Jamā'at delivered lectures to create enthusiasm and eagerness for hajj. They reminded us of the etiquette and responsibilities which are to be observed in 'Arafāt, Muzdalifah and the remaining days at Minā. We went to sleep after some time because tomorrow in the essence of hajj. Remaining awake the entire night tonight must not affect one tomorrow and one's health. Allāh *ta'ālā* inspired us to wake up in the latter part of the night. Our eyes opened. The scene at Minā was a unique one. The entire city had become a centre of effulgence. Some parts of this Islamic world

were asleep while other sections were awake. It seemed as if blessings were pouring down from all sides. I did not remain in my place. I proceeded to Musjid-e-Khayf. The sacrifices of Hadrat Ibrāhīm *'alayhis salām* and the patience and fortitude of Hadrat Ismā'īl *'alayhis salām* crossed my mind fiercely. O Allāh! Confer me with just an iota of the love of Hadrat Ibrāhīm *'alayhis salām*. O Allāh! Revive my dead heart with intense love. Confer me with the heat of love which burns everything apart from You. The Islamic world is presently assembled at the call of Hadrat Ibrāhīm *'alayhis salām*. Create the heat of love in it so that it may come to life again and becomes ready to sacrifice its life and wealth for You.

It was a unique time of joy and presence. It was a time of enthusiasm and yearning. A few people were awake in Musjid-e-Khayf. I performed salāh peacefully and experienced tremendous tranquillity. The adhān for fajr was called, I performed my salāh and returned to my tent. There is now a lot of movement in Minā. Everyone is heading for 'Arafāt. We will have to leave soon. Every person is making arrangements to depart and the vehicles are making a commotion. These are the

occasions of tests and tribulations on the hajj journey.

We departed for 'Arafāt with the sounds of the talbiyah echoing. 'Arafāt is six miles from here. When we covered three miles we passed Muzdalifah where we will be returning to spend the night. We do not have to stop here now so we continued. We have now reached 'Arafāt. Allāh is the greatest! It appears like a jungle of humans. Several hundred thousand of them in two unstitched sheets. The king and the pauper are all in the same garments. You can see tents for as far as the eyes can see. Anyone you look at is clothed in two sheets. It seems as if angels have settled down in this land of Allāh *ta'ālā*. Glittering white garments, effulgent faces, tongues which are moist in dhikr, the sounds of talbiyah echoing and such a huge number of humans against these mountains! However, there is no pushing and shoving. Spirituality and turning to Allāh *ta'ālā* have pervaded the air. We got off in our tents. Those who went to Masjid an-Namirah performed the zuhr ṣalāh and 'aṣr ṣalāh together in the time of zuhr. They then occupied themselves in dhikr and du'ā'.

'Arafah is referred to as:

## الْحَجُّ عَرَفَةَ

Hajj is 'Arafah. 'Arafah is the essence and core of hajj. Today is the day of decision whether the hajj is accepted or not. This is the day for the acceptance of du'ā's. This is the place and time where we have to open our hearts and beg of Allāh *ta'ālā*. Allāh's servants became occupied in dhikr and du'ā'. Someone has just opened the Qur'ān, another has started reading from Hizb al-A'zam, another has fallen in prostration and someone else has started reading selected du'ā's from his memory. All the hopes and wishes which had been stored secretly are now brought out into the open and presented to Allāh *ta'ālā*. The one who knew how to make du'ā' from before took advantage from his knowledge. The dhikr, taṣawwuf and companionship of the pious are all there to increase the power of du'ā' and to help one to turn to Allāh *ta'ālā*.

The sun declined, its rays became weaker, and even those of weak courage moved towards Jabal-e-Raḥmat. The flag of our hajj guide is with so that if anyone gets lost, he may be able to meet his companions at Makkah. The distance from the tent to Jabal-e-Raḥmat is not so far, yet we passed through the entire Islamic

world on our way. Allāh *ta'ālā* alone knows how many regions of the world we passed through. Look at the intense love on these white-robed guests of Allāh *ta'ālā*! Love is gushing forth, I do not know the position of my own hajj, but my heart is saying: O Allāh! Accept the hajj of every single person. Do not allow anyone to be deprived of Your mercy today. O Allāh! Through the hajj of these Egyptians, Syrians, Moroccans, Yemenites, Turks, Afghans, Chinese, Africans and these dark-skinned but clear-hearted Takrūnīs, accept the hajj of us poor Indians.

There is a crowd of people begging to Allāh *ta'ālā* on Jabal-e-Raḥmat. It is a large-scale scene of the Multazam. The cries of begging and beseeching are loud. Pain-filled voices and screeching calls are softening the hearts of hard-hearted people. Each one is asking for whatever is in his heart. People from every nation and land are engrossed in their supplications. The Indian Muslims whose hearts have just suffered from the events of 1947 hold a unique position. When they started making du'ā' for their brothers and their country which produced thousands of Auliya', Hadīth scholars, jurists, mujāhidīn, martyrs, and imāms and mujaddids of their times who preserved the trust of

Hadīth in this latter era, some of whose offspring hold distinguished positions in the entire Muslim world as regards their services to Islam and deep understanding of the Qur'ān and Sunnah – then a calm pervaded and all eyes were focused on this robbed and looted Indian caravan.

The sun set and we returned from Jabal-e-Rahmat to our tents. May Allāh *ta'ālā* bless us with the blessings, fruits, effulgence and effects of an accepted hajj, and may He enable us to come back to this field. Wherever the sun set in the world, people are performing their maghrib ṣalāh. As for the one who is not performing it, he will be labelled a sinner and a discarder of ṣalāh. However, wherever the Muslims are assembled on this field, who carried out this greatest of pillars of hajj – they are all leaving aside the maghrib ṣalāh over here. From these hundreds of thousands, the one person who does perform it will be considered to be ignorant and immature. Allāh is the greatest! Such is the greatness of the greatest of all Kings. He issues an order wherever He wills and prohibits wherever He wills. This is what servitude is all about. Ṣalāh too is not a personal issue. Rather, it requires obedience to the Master. Today the order is that maghrib ṣalāh be performed with the 'ishā ṣalāh. Those who

never missed a ṣalāh in their lives are happily leaving it out today. For the people of 'Arafāt, Muzdalifah is the place where they are to perform their maghrib ṣalāh, and 'ishā is the time when they are to perform it.

يَفْعَلُ اللَّهُ مَا يَشَاءُ، وَيَحْكُمُ مَا يُرِيدُ

*Allāh does as He wills and He issues whatever order He wants.*

This city of thousands of people will now shift three miles away. It is no play to uproot a city and move it elsewhere. A tumultuous situation like the Resurrection takes place and a haphazard storm occurs. However, nothing of this sort happens here. An order was issued to come here and an order is now issued to leave. We came here as slaves and will leave as slaves.

Look, the tents have been brought down, the ropes have been untied and the canopies have been flattened. The entire living and vibrant city has been reduced to a deserted field right before our eyes. The youngsters who were not restricted by courage and vehicles departed freely at the prescribed time. The weak and those who were compelled because of the women had

to face some inconvenience of waiting for a vehicle. The vehicles were quite delayed. One hour passed, two, three...It is already 8pm, 9pm, 10pm...the vehicle has still not arrived. We looked around the entire field and we seem to be the only ones left. Trucks are arriving and leaving, but no one is looking in our direction. The night is passing and a considerable portion of the night which was to be spent in Muzdalifah is being spent here in 'Arafāt. O Allāh! What is going to happen? Will we be left here? Will we be deprived of Muzdalifah? Our women are with us, we are tired from the entire day's activities, our hajj guide too is helpless and unable to do anything. We do not know what to do. Our level of patience is starting to wear out. People are angry at the driver, the hajj guide is in a rage, and everyone is helpless. It was now almost midnight when the truck eventually arrived. We frowned in anger and questioned the driver in a harsh and sharp tone: "What took you so long? Do you people consider it a rewarding act to cause inconvenience to pilgrims?" He merely replied calmly: "The road was not clear. It took several hours for the first load to reach and it was difficult for me to come back." We regretted scolding him. If only we did not open our mouths. Anyway, we



thanked Allāh *ta'ālā* for having sent us the truck eventually. What would we have done had it not reached at all? This is the difference between seniors [who remain patient] and juniors like us.

The greatness of Allāh *ta'ālā* is clearly realized between 'Arafāt and Muzdalifah. You see a large flood of cars and trucks. I never saw such a large flood of vehicles in my life. Everyone is in a hurry to reach yet there is no accident. We have now reached Muzdalifah. Hundreds of thousands of travellers have descended on a huge field. There is no question of finding a comfortable and peaceful place. Be grateful for wherever you find a place. We placed our luggage one side and lied down in the centre. My eyes opened after some time. The entire field was in activity and it seemed as if Muzdalifah is smiling. What a night of goodness and blessing. Every moment is a boon.

People started departing long before dawn. Lack of knowledge, ignorance and added to it, hastiness is also a calamity in itself. The Sunnah is to leave after dawn. However, people are hasty to reach Minā quickly and the drivers too are careless in this regard. We were unable to identify where Mash'ar al-Harām is because it was still dark and

we did not know its exact location. It is Sunnah to make du'ā' here and the Qur'ān clearly instructs us:

وَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

*Remember Allāh at the Mash'ar al-Harām.*<sup>1</sup>

Once it became a bit bright, we identified its location and proceeded to the musjid which is near Mt. Qazah. We engaged in du'ā' for some time, picked up pebbles which we carried with us and departed for Minā.

By Allāh's order Minā is fully populated once again. Today is the 10<sup>th</sup> of Dhū al-Hijjah, i.e. 'Īd al-Ad-hā. Wherever the Muslims are in the world, they are observing the 'īd ṣalāh in memory of this place. But look at Allāh's power! There is no 'īd ṣalāh here. No one is even thinking about it. The 'īd of Minā is ramy, qurbānī, shaving or clipping of hair on the head and coming out of ihrām. The tawāf-e-ziyārat also has to be performed. The hajj is completed in this way. May Allāh *ta'ālā* accept it.

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<sup>1</sup> Sūrah al-Baqarah, 2: 198.

On reaching Minā, the first thing which we had to do was perform ramy of Jamaratul ‘Aqabah, i.e. to stone it with seven pebbles. It is narrated that when Hadrat Ibrāhīm ‘alayhis salām took Hadrat Ismā‘īl ‘alayhis salām to slaughter him, he first met Satan at this place and the latter tried to stop him from carrying out Allāh’s order. Hadrat Ibrāhīm ‘alayhis salām stoned him with seven pebbles which caused him to be swallowed by the earth. Satan then appeared at the second Jamarah and here too he was struck with seven pebbles which caused him to be swallowed by the earth. He then appeared at Jamaratul Ūlā where he struck him with seven pebbles again until he was swallowed by the earth.<sup>1</sup> Hadrat Ibrāhīm ‘alayhis salām carried out this action with the genuine devotion and love which can only be the lot of a Prophet. After all, he had supplicated to Allāh ta‘ālā before this:

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

*Make for me a true word among the later generations.*<sup>2</sup>

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<sup>1</sup> Sahīh Ibn Khuzaymah.

<sup>2</sup> Sūrah ash-Shu‘arā’, 26: 84.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ، سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

*We left for him [a good remembrance] among the later generations. Peace be upon Ibrāhīm.*<sup>1</sup>

This is why Allāh *ta'ālā* gave eternity to every action of his and kept his memory alive. Even today, when carrying out these actions there is the element of love, life and freshness in them provided one's heart is not totally devoid of love, respect and *īmān*. Every rite of *hajj* has an element of intense love for Allāh *ta'ālā*. The *sa'y* and *tawāf* are clear signs of love and attraction. However, this *ramy* is also a unique act of love. To be a lover and be loved are twins. When anything is done with true love, it will certainly be loved by the people of the heart. If at the time of carrying out the *ramy* the emotion of love of *Hadrat Ibrāhīm 'alayhis salām*, the enthusiasm to carry out Allāh's order and abhorrence for one's real enemy [Satan] are present, then the *ramy* is really splendid. It is a unique act of worship. If these emotions are incidentally not present or one is not conscious of them, even then obedience to Allāh's order is not devoid of benefit.

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<sup>1</sup> Sūrah as-Ṣāffāt, 37: 108-109.

We had studied the details about ramy in the books of jurisprudence and come across its objectives and wisdoms in travelogues, but a true and genuine picture of it was not in the mind. I had no idea of what the nature of ramy is and how it is performed. On reaching Minā, I thought about the ramy. I took those of my companions who had performed hajj previously and proceeded to Jamarah Ukhrā. Today – the 10<sup>th</sup> of Dhū al-Hijjah – only one Jamarah has to be stoned, i.e. the Jamarah Ukhrā. There was a large crowd which was present. There was a round pond-like structure with a high beam sticking out so that those who were stoning from a distance could aim for the beam. There was a large heap of pebbles at the bottom. Some people even threw their shoes in anger. Some simple-minded people displayed the same enmity which they display to their enemies. We heard that some Egyptians would strike the Jamarah with a lot of anger and say: “You dog! Don’t dare trouble us again. Don’t dare lead us astray again.”

The crowd was too large. Even if some order was made, it would have been extremely difficult. Although we merely had to throw the pebbles, there was decorum in this action, it was carried out like an act of

worship, and the pious people must have experienced a special type of joy and emotion in doing it.

All praise is due to Allāh *ta'ālā* we completed the ramy before midday. The talbiyah now came to an end. The qurbānī was left, and coming out of ihrām depended on it. It was no easy task to go to the slaughter house, look for an animal, decide on one and slaughter it. This is also from among the hardships which have to be borne for hajj. All praise is due to Allāh *ta'ālā* this phase was also completed easily. We shaved off our hair and came out of ihrām.

One pillar of hajj remains, i.e. tawāf ziyārat. We went to Makkah at 'aṣr time. A major portion of those in Makkah were in Minā today and will remain there for two or three days. Most of those whom we saw had come for the tawāf ziyārat. The Maṭāf was not empty although not as full as before. We had performed sa'y with our tawāf-e-qudūm so there was no need to perform sa'y today.<sup>1</sup> We returned to Minā after completing the tawāf.

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<sup>1</sup> Refer to books of jurisprudence for details.

Now every night and day here is the essence of our life. Fortunate are those who consider every minute to be a boon and do not allow a single moment to pass in negligence. This is the day regarding which Allāh *ta'ālā* clearly states:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ  
أَوْ أَشَدَّ ذِكْرًا

*Once you have completed your rites of hajj, remember Allāh as you used to remember your forefathers. In fact, remember [Him] more than that.<sup>1</sup>*

He says further on:

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ

*Remember Allāh in the few numbered days.<sup>2</sup>*

Thus, no matter how much immersed you are in Allāh's remembrance and occupied in worship, it will be less. How unfortunate that we could not fulfil the right of this and displayed shortcomings in this regard. The time was spent in informal meetings with

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<sup>1</sup> Sūrah al-Baqarah, 2: 200.

<sup>2</sup> Sūrah al-Baqarah, 2: 203.

friends and eating and drinking. The life-long habit of heedlessness causes one to pass a major portion of the time in laughing, talking and eating.

I was very saddened when I saw this. Even during this valuable and short time, the pilgrims had already started making enquiries about the ships and transportation for their return journey. The time that was to be spent in worship was spent in making transport arrangements and thoughts about the return journey.

Eating and drinking during these days – especially the qurbānī meat – entails reward and is considered to be an act of worship provided we consider it to be an invitation from Allāh *ta'ālā* and bearing in mind the following saying of Rasūlullāh sallallāhu 'alayhi wa sallam:

هذه ايام اكل وشرب

*These are days for eating and drinking.*

We have observed and personally experienced that if a person eats and drinks while bearing in mind the above teaching, there is no harm and discomfort from the eating and drinking.



We are to stay here [in Minā] until the 13<sup>th</sup> of Dhū al-Hijjah. The essential hajj act which has to be performed during the day is the ramy. On the first day (the 10<sup>th</sup>), only the Jamarah al-‘Uqbā was pelted. Now, the ramy will be for all three daily. On the 10<sup>th</sup> the preferred time of ramy is before midday while on the 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> (if a person is staying over for the 13<sup>th</sup>) we are ordered to perform ramy after midday after the zuhr ṣalāh. First ramy of the Jamarah al-Ūlā is made (which is next to Musjid-e-Khayf), followed by the Jamarah al-Wustā and then the Jamarah al-Ukhrā.

We intend leaving Minā on the 13<sup>th</sup>. I very intensely perceive that these days in Minā are the most opportune days for carrying out the three Dīnī works, viz. da‘wah, ta‘lim and tarbiyah. Such an opportunity can never be afforded collectively to carry out all three works to the Islamic world on such a large scale. This is an excellent representation of the Islamic world which has come out in Allāh’s cause, bore so many hardships and difficulties during this period, cut itself off from all interactions and occupations and remained aloof from corrupt environments. By virtue of the blessings and effects of hajj, the ability to absorb and accept Dīn has been created in it. It has come here solely for the purpose

of Dīn and worship. If this opportunity is taken, several years' work can be accomplished in a few days, and thousands of miles of journey can be traversed in a small area. If a single ship has people of one country from different regions, and their time is free for Dīn and knowledge of Dīn, then on the field of Minā we have caravans from the entire Islamic world who are free for Dīn.

However, it is most unfortunate that no benefit whatsoever is taken from such a wonderful opportunity of imparting ta'lim, tarbiyah and da'wah. The pivot of our Dīnī life has moved so much from its place that we are unable to take benefit from anything. Just these days at Minā and this assembly of pilgrims were such that the spirit of Dīn could have been blown to the entire Islamic world and the fervour for propagation of Dīn could have been developed. This assembly was a breeze of spring which could have dispersed the seeds of da'wah and reformation throughout the Islamic world. Thousands of gardens of Dīn could have flowered through it. Fifty governments, thousands of organizations, countless newspapers and periodicals, even more callers and inviters could not have been able to achieve what an organized da'wah and spiritually trained

group of Minā could have been able to achieve. All this used to be included among the benefits and fruits of hajj. The import of the following words are not so restricted as is generally understood:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ

*So that they may reach [and experience] the places of their benefit.<sup>1</sup>*

The final universal advice which Rasūlullāh sallallāhu 'alayhi wa sallam gave to the Muslim nation was given on the fields of 'Arafāt and Minā. The assembly which was addressed at 'Arafāt and Minā had the capability of being told:

ليبلغ الشاهد الغائب، فرب مبلغ أوعى من سامع

*The one who is present must convey what I am saying to the one who is not present. Very often, the one who hears indirectly has more understanding and a better memory than the one who hears directly.*

After all, it was on the occasion of hajj that the early verses of Sūrah at-Taubah and laws related to the polytheists were announced. It was on the occasion of hajj

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<sup>1</sup> Sūrah al-Hajj, 22: 28.

that a large number of people learnt Dīn directly from Rasūlullāh *sallallāhu 'alayhi wa sallam*. It was on the occasion of hajj that students from various lands and cities used to assemble in order to study Dīn, learn rules and regulations, and listen to Hadīth. Even today, hajj can create a wave of Dīn in the Islamic world. It can create Islamic consciousness and a perception of responsibilities among the Muslims. It is only through hajj that this wandering caravan can find its lost destination and the constructor of the Haram can learn the forgotten work of constructing the world. Hajj is a powerful force for rectification and revolution. However, a lot is being lost because of our lethargy and immaturity. It is being lost every year and has been losing it for many years.

There is no shortage in the bestowals of Allāh *ta'ālā*. At the same time, there is no dearth in our ingratitude. Had any living and hardworking nation been given this opportunity, had access to this international assembly without any hard work and material motive, and had it solely on the basis of a religious attraction and for benefit of the Hereafter, it would have been able to cause a revolution in the entire world. It would have been able to convey its message to every corner of the

world. When many nations of the world which are deprived of the treasures of prophet-hood and divine revelation observe this international assembly of hajj in which hundreds and thousands of Muslims from every region of the world gather after having spent their wealth and borne many hardships and difficulties enthusiastically along the way, they look at them with jealousy and envy. They have to spend millions for their small assemblies and resort to powerful means of propaganda and are still not successful. This is because their assemblies do not have any religious attraction and spiritual pull. However, the Muslims have not valued this treasure which they received for free.

Education, rectification, religious reminder and propagation are incidental and secondary benefits. However, they can never be overlooked, especially in this era where their needs have increased drastically. If determination and a system is created in the Muslims of just one country and they make necessary preparations for it, if a considerable number of sincere devoted scholars and propagators are available, and they are proficient in a few languages of the Islamic world – especially Arabic – to carry out the work of da'wah and have the essential

provisions for this work; the provisions are: a message for the Islamic world, diagnosing its fundamental ailments and having the correct treatment for it, calling towards a return to Dīn, showing the path to the second awakening of the Muslim nation, demonstrating the original position of the Muslim nation, the commissioning of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*, the purpose of the coming of this nation and its relationship with humanity, giving preference to the Hereafter over this world, having the genuine qualities and character of the *Ṣaḥābah radiyallāhu ‘anhum* and Muslims of the early eras.

They must be prepared on these topics and they must also have published articles and booklets to remind them on these topics and serve as a reminder for those come after them. They must also have a temporary place where they can invite selected people to sit, discuss and study with them. This is because bearing in mind such a large multitude of people, they cannot reach everywhere. They must also have a course of action to create an Islamic life which can be experienced in every country. If they can do all this, astounding benefits can be taken from this three-day stay at Minā.

Apart from other countries, even from among the Indian pilgrims you will find thousands who have no occupation apart from wasting their time in futile discussions or (after completing their compulsory duties) occupying themselves in eating and drinking. If a large number of them are not ignorant of the fundamental principles and pillars of Islam, there will certainly be those who are heedless of them and are definitely negligent in making efforts to invite them, remind them and revive Dīn in them. It is a major task to direct the attention of them all towards this. A better opportunity than Makkah and Minā cannot be found.

Undoubtedly, we do not have conviction of one hundred percent or even fifty percent success in this regard. A shortage of inviters and workers, their lack of resources, the large extent of the assembly, shortage of time, their being scattered over a large area, unfamiliarity and strangeness – these and many other factors which will be learnt after experience – are all obstacles in this path. However, if there is even the possibility of just ten percent success in this work – in fact, even if there is no possibility of any success – then every price will be less if we only have strong hopes in obtaining Allāh's pleasure and

experiencing a close affinity with the Makkan life of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.

If only the Muslims were to include this in their list of necessities. If only some people of courage and inspiration could get ready for this. If only these suggestions could create some urge in the hearts.

Come, let us take some benefit from our stay at Minā. Let's go to 'Aqabah where the Anṣār of Madīnah pledged allegiance at the blessed hands of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* for the first time, promised to defend and help him, and where the real foundations for the emigration and Madīnan life were laid. These few square metres of land hold a very sanctified and valuable position in the history of Islam and the long and wide extent of the Islamic world. If the fact be told, the foundation stone for the victory at Badr was laid here. The opening ceremony of Islamic history was here. The work of the establishment of Islam commenced here. This is the place where, after Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* had lost hope in the entire assembly of ḥajj, twelve people from Yathrib pledged allegiance secretly to him and offered their services to him. The following year, 73 men and women pledged



allegiance to him, conveyed the message of love of the people of Madīnah to him and invited him to come over to Madīnah. Rasūlullāh sallallāhu ‘alayhi wa sallam asked them: “Will you help me totally for the propagation of Islam? When I come to your city, will you defend me and my companions as you would defend your own families?” The people of Madīnah asked: “What will we receive in exchange if we did this?” He replied: “Paradise.” They asked: “O Rasūlullāh! Convince us that you will never leave us.” He said: “I will never leave you. My living and my dying will be with you.” They all pledged allegiance very happily and joyfully.

This place is on the way between Minā and Makkah. It is not too far from Jamarah Ukhrā. You will most probably pass it when moving to and fro. A musjid has been erected here, but it is not the time for salāh at present. Let’s perform a few rak’ats of optional salāh. Many of Allāh’s sincere and devoted servants renewed their covenants of servitude to their Master here. They, together with their companions, promised to serve and help Islam.<sup>1</sup> Come, let’s also

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<sup>1</sup> When Hadrat Sayyid Aḥmad Shahīd rahimahullāh came for hajj, he also took a

make du‘ā’ to Allāh *ta‘ālā* to accept us for the service of Islam, for working towards raising the word of Allāh *ta‘ālā* and to strive to revive the Sunnah of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Let’s pray to Him to give us a share of that sincerity and devotion which He had given to the truthful ones before us.

Today is the 13<sup>th</sup> of Dhū al-Hijjah and the last day of our stay at Minā. A portion of the temporary inhabitants of this place left yesterday. The remainder will leave today. The tents are being removed, the canopies are being folded and the luggage is getting heavy. Look at Minā for the last time and turn towards Makkah. Only the name of Allāh *ta‘ālā* remains.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، لَهُ الْحُكْمُ وَإِلَيْهِ يُرْجَعُونَ

*Everything will perish except His self. His is the judgement and to Him you shall be returned.*<sup>1</sup>

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pledge at this place from his companions that they will fight and sacrifice themselves for the sake of Islam, and they made this promise to Allāh *ta‘ālā* as well.

<sup>1</sup> Sūrah al-Qaṣaṣ, 28: 88.

We entered Makkah. Now perform salāhs and ṭawāfs in the Haram. Look at the Ka'bah and continue looking at it – it has a new beauty and new status in every moment. We are looking at it for so many days but we are still not satisfied, our eyes are not getting tired. From this we can gauge what the extent of His world-embellishing beauty must be, and what joy and pleasure looking at Him will bring.

You have certainly completed your hajj. May Allāh *ta'ālā* make it blessed for you, your relatives, friends and all Muslims. May He bring you here again and again. No pillar, compulsory or obligatory duty of hajj remains. If you leave from the Haram today, no juristical ruling can reprimand you. Your hajj is complete and you have completed all your rites. However, why should you hasten to leave? Allāh forbid, why has it become burdensome for you to remain here? The fact that you are thinking of your family is accepted, the pull of your hometown is there, and the need to meet friends and relatives is acknowledged. However, whatever moments you can spend here is a boon and the essence of life. If you have no alternative but to leave, then it is another matter. However, but for you to be hasty in leaving as quickly as possible and to have so much of yearning

for your homeland that you wish you had wings and could fly there – I cannot understand such incivility.

You should rather spend your time performing tawāf for yourself, your deceased relatives, friends, teachers, benefactors and companions. Go to Tan'im so that you can return to Makkah with the intention of 'umrah. Drink as much Zam Zam as you can. Perform your salāhs in the Haram and gain the reward of 100 000 salāhs for one salāh. Recite the Qur'ān. If you have the courage, visit cave Hirā'. If you have the time, go to the poor sections of the city and observe the Dīnī conditions of the Takrūnīs. You yourself must benefit from them and if you can be of any benefit to them, then do not hold back. Go visit the 'ulamā' and seniors of Makkah. The crowds of pilgrims are no longer in the Haram. You may go and kiss Hajar-e-Aswad easily. Perform optional salāhs near Rukn-e-Yamānī, inside the Haṭīm and near Maqām-e-Ibrāhīm. Express whatever wishes you still have and fulfil them with full enthusiasm.

If the call to depart is made and it has been decided that you have to leave, perform tawāf-e-widā' and bid farewell to the Ka'bah and the Haram Sharīf. If the ship at

Jeddah is not ready for departure as yet and you cannot return to Makkah, then turn the attention of the pilgrims who are waiting for their ships and passing their time towards religious needs and teach them rules and regulations. However, at the same time, you yourself must give due consideration to their rights and show respect to them. Although you have performed hajj just like them, you are still responsible to show them respect for their hajj. Do not belittle them or hurt their feelings in any way.

The ship is ready, we boarded the ship with *Bismillāh*. The return is certain, the journey is definitely towards our homeland, but remember the fact that you are returning from Allāh's House and going back with the responsibilities of hajj. Adherence to salāh, occupation in dhikr, concern for fellow travellers, giving preference to companions, expressing remorse over your shortcomings and seeking forgiveness must all be more than before. Allāh *ta'ālā* once again gave you the opportunity of rendering Dīnī services to a large group of Muslims and being with them. Make the most of this opportunity and increase the value of your hajj.

I now ask for your leave. It is not far fetched to think that this letter is more fortunate than myself and accompanies you for hajj and it has the opportunity of being with you in Makkah and Madīnah. It is not far-fetched of Allāh's power and mercy to assume that you learn something from it. If this does not happen, even a most insignificant companion has certain rights. Pilgrims even become attached to the goods which are with them on this blessed journey. If this letter does not do this to you also, then the right of Islamic brotherhood certainly applies. Based on these rights – and without any personal right – I beg you solely for Allāh's sake to make du'ā' for the writer of these lines, his parents, friends and relatives and benefactors (and those who compiled and helped in this compilation).

## NOTEWORTHY POINTS

In my experience, I found it most beneficial to bear in mind certain points with regard to hajj. These points are listed below. It may well be that a certain servant of Allāh *ta'ālā* may find them beneficial and make *du'ā'* for me.

### First Point

Allāh *ta'ālā* refers to the travellers to the Haram as His guests. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* says in a narration of Ibn Mājah:

The one performing hajj or 'umrah is Allāh's guest. If he makes *du'ā'*, Allāh *ta'ālā* accepts it. If he desires pardon, Allāh *ta'ālā* pardons him.<sup>1</sup>

Just as a host has certain responsibilities to his guest, a guest has certain responsibilities to his host which he has to consider. If pilgrims remember this point and bear in mind this great honour of being guests, then – Allāh willing – they will experience a unique joy during the entire period of hajj. The rules and regulations of hajj, its prerequisites, pillars and etiquette

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<sup>1</sup> Mishkāt: Kitāb al-Manāsik.

are really those responsibilities which pilgrims have to consider as guests of Allāh *ta'ālā*. The rules and regulations must not be considered to be mere rules and regulations. Rather, they must practise on them on the basis that they are Allāh's guests. Bearing this in mind is extremely beneficial.

## Second Point

The essence and objective of all the rites of hajj is Allāh's remembrance. If this fundamental point is remembered while carrying out the different rites, then – Allāh willing – these external actions will create some feeling internally. Rasūlullāh *sallallāhu 'alayhi wa sallam* said:

The ṭawāf of the Ka'bah, the sa'y between Safā and Marwah and the ramy of the Jamarāt are solely for Allāh's remembrance.<sup>1</sup>

Imagine a person carrying out all the acts of hajj while his heart is devoid of Allāh's remembrance. How can such a person compare – as regards blessings and rewards – with the one whose every movement is filled with Allāh's remembrance?

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<sup>1</sup> Abū Dāwūd and Tirmidhī.



### Third Point

Close to the above point, another point which is worth remembering is that every act of hajj announces tauhīd at every step. When a pilgrim wears the ihrām, he reads the talbiyah. The talbiyah is an open proclamation of Allāh's Oneness and refutation of polytheism. Consider it once again:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

When the pilgrim's eye falls on the Ka'bah, he says:

اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ

*Allāh is the greatest. There is no deity except Allāh. Allāh is the greatest*

When you commence the tawāf, you say the following with your intention:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَلِلَّهِ الْحَمْدُ

*I commence in the name of Allāh. Allāh is the greatest. There is no deity except Allāh. All praise is due to Allāh.*

When performing ṣalāh at Maqām-e-Ibrāhīm it is better and a Sunnah of Rasūlullāh ṣallallāhu ‘alayhi wa sallam to read Sūrah Kāfirūn in the first rak‘at and Sūrah Ikhlās in the second rak‘at. Both these sūrahs fundamentally announce Allāh’s Oneness and refute polytheism.

When you proceed to Safā and Marwah for the sa’y, the first thing you read after climbing up is this:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no deity except Allāh. He is one, He has no partner. His is the kingdom and all praise is due to Him. He has power over everything.*

While in Minā and ‘Arafāt, you have to continually read the talbiyah. When you go to ‘Arafāt, we are taught that the best supplication is to read:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*There is no deity except Allāh. He is one, He has no partner. His is the kingdom and all praise is due to Him. He has power over everything.*

Rasūlullāh sallallāhu ‘alayhi wa sallam said in this regard: “This is my du‘ā’ and the du‘ā’ of the Prophets before me at ‘Arafāt.”

Some narrations state that Rasūlullāh sallallāhu ‘alayhi wa sallam read the following verse at ‘Arafāt:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَا  
بِالْقِسْطِ ط لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ  
وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا

*Allāh bears witness that there is no worship for anyone other than Him. The angels and people of knowledge [bear witness] as well. He alone is the ruler of justice. There is no worship for anyone other than Him - He is mighty, wise.<sup>1</sup>*

When performing rami of the Jamarāt, say:

بِسْمِ اللَّهِ، اللَّهُ أَكْبَرُ، رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ

*I strike with the name of Allāh. Allāh is the greatest. I am striking this pebble while*

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 18.

*humiliating Satan and for the pleasure of the Merciful [Allāh].*

Ponder over all this and try to understand how testimony and announcement of Allāh's Oneness is made at every place. It is essential for every pilgrim to immerse himself in tauḥīd. If he does this, he will not be making only verbal statements but his condition will also be changing. Subsequently, the meaning of tauḥīd will not be to merely say that Allāh is one but to know and recognize Him as such. Allāh *ta'ālā* alone has the prerogative of being worshipped, loved and desired. His and only His existence since eternity until eternity, and externality and internality must be perceived and discovered.

#### **Fourth Point**

Whenever the fortunate pilgrim says the talbiyah, he must remember that everything on earth is agreeing with him. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* said:

When a Muslim says *Labbayk*,  
everything to his right and left

(e.g. rocks, trees) join him in the *Labbayk*.<sup>1</sup>

The one who bears in mind this statement of Rasūlullāh *sallallāhu 'alayhi wa sallam* when saying the talbiyah experiences a unique spiritual enjoyment.

### **Fifth Point**

Ramy is observed in the *ṭawāf* which is followed by a *sa'y*. In other words, a person moves at a slightly quicker pace with his chest out and shoulders moving in the first three rounds. The reason for this is that the unbelievers of Makkah had mocked at the Muslims by saying that the air of Madīnah had weakened them. The Muslims were ordered to walk in this way to demonstrate their strength against the unbelievers. Obviously, the enemies of Islam are no longer there. However, observing the *raml* still continues. Shaykh 'Abd al-Haq Muhaddith Dehlawī *rahimahullāh* says:

If this demonstration of strength is imagined against one's spiritual enemies – Satan and his followers – it will result in

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<sup>1</sup> Tirmidhī and Ibn Mājah.

more enthusiasm and presence of heart.<sup>1</sup>

## Sixth Point

O you fortunate visitor to the Haram! When you are blessed with the good fortune of going to Madīnah Munawwarah and have the honour of going near the court of Rasūlullāh ṣallallāhu 'alayhi wa sallam, you must remember all the rights which the Muslim nation owes to him. I feel I should quote a few lines written by Ḥadrat Maulānā Sayyid Ḥusayn Aḥmad Ṣāhib mudda zilluhu in this regard:

When presenting yourself to the Rauḍah Mubārak, imagine that his soul is there in all its glory, listening and fully aware. Think of his beauty and power, and the fact that you are presenting yourself before the king of the world. Observe all the etiquette of respect...abstain totally from futile conversations and attending unnecessary assemblies of people. Spend your time in durūd sharīf, dhikr,

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<sup>1</sup> Sharḥ Sifr as-Sa'ādah, p. 341.

meditation, Qur'ān recitation  
and optional ṣalāhs.

### Seventh Point

I feel I ought to draw attention to another point. We have observed some pilgrims making comparisons between Makkah and Madīnah. They make certain terrifying statements against Makkah. In the course of my stay in Makkah I had to exercise a lot of patience in this regard. Remember fully well that all the excellences and lovingness of Madīnah are accepted. But how can this ever mean that we must say with regard to Makkah that it is “Absolutely empty”?

أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَعُوذُ بِاللَّهِ مِنْ شَرِّ الشَّيْطَانِ  
وَشِرْكَهِ

*I seek forgiveness from Allāh. I seek forgiveness from Allāh. I seek refuge in Allāh from the mischief of Satan and his partnership.*

The greatness and love for Madīnah is because of the people of Makkah. The Qur'ān refers to Makkah as “the city of peace”. Rasūlullāh ṣallallāhu 'alayhi wa ṣallam himself expressed his love for it. The Ka'bah is here, whose ṭawāf Rasūlullāh ṣallallāhu 'alayhi wa ṣallam used to

perform. Safā and Marwah are here. Zam Zam is here. Minā, 'Arafāt and Muzdalifah are extremely close to Makkah. In fact, they are virtually here. How, then, can anyone say that Makkah is empty?

As for the academic discussions which are contained in the books on this subject, we do not have to get entwined in them. We must remain absolutely silent in this regard just in case we commit a disrespectful act.

I had said to some of my friends in Makkah that my personal inclination says to me that Madīnah, Makkah, Safā, Marwah, 'Arafāt and Muzdalifah all have different forms of blessings and effulgence. No matter which place a pilgrim goes to, he must try to allow the blessings of that place to overpower him. In this way – Allāh willing - respect and honour for each place will come to our lot.



## ESSENTIAL POINTS FOR INTENDING PILGRIMS

The hajj season has arrived. Groups of pilgrims have started departing. Only a most unfortunate Muslim will not have the wish in his heart of also being able to go. Like every other year, there will be some fortunate people among you whose wishes are to be fulfilled. Take maximum benefit from the time and commence your preparation before the date of your flight suddenly dawns on you. Those who go unprepared are inevitably losers. Their hajj may be fulfilled in some way, but it is natural for them to be deprived of the blessings, effulgence and bounties of hajj.

### What is Hajj?

First of all it is necessary for you to know what hajj is. A very simple, concise and comprehensive definition is provided by Hadrat Maulānā Muḥammad Manzūr Nu'mānī *rahimahullāh* in his famous work, *Ma'ārif al-Ḥadīth*. He writes:

What is hajj? It entails people presenting themselves like madmen in Allāh's court at a specific and appointed time. We have to imitate the actions and ways of Hadrat Ibrāhīm 'alayhis

*salām* and prove our attachment and loyalty to his lineage and creed. We have to take a portion of Hadrat Ibrāhīm's yearnings and emotions in accordance with our own capabilities and dye ourselves in his dye. To clarify this point further we can say that Allāh *ta'ālā* enjoys a special position. He is all-powerful, all-mighty, the most just of all judges and the King of kings. We are His helpless and needy slaves who are owned by Him and under His orders. The other position of Allāh *ta'ālā* is that He possesses all attributes of perfect beauty. It is because of this that a person has love for another, and based on this, Allāh *ta'ālā* alone is the True Beloved. His first position of might and power demands that servants present themselves before Him with servitude and respect. Salāh which is the first practical pillar of Islam is an example of this servitude. It is this colour of servitude and subservience which is dominant in salāh. Zakāh also displays

this in another way. Allāh's second position of lovingness demands that servants leave their eating and drinking and turn away from their sensory desires. This is from among the stations of love. However, hajj is a total manifestation of this second position. Instead of wearing stitched clothing, a pilgrim has to wear two sheets which look like funeral shrouds. He has to be bareheaded. He must not trim or shave his hair. He must not clip his nails. He must not comb his hair. He must not apply oil nor use perfume. He must not wash off the dirt and grime from his body. He must call out the talbiyah in a loud voice. He must walk around the Ka'bah. He must go and kiss a black stone (Hajar-e-Aswad) which is placed in one corner of the Ka'bah. He must cling to its walls and cry and beg before Allāh *ta'ālā*. He must then walk between Safā and Marwah. Now he must also leave the city of Makkah and go and live in the deserts of Minā,

‘Arafāt and Muzdalifah. Then he must stone the Jamarāt repeatedly. All these actions are normally done by those who are madly in love. Hadrat Ibrāhīm *‘alayhis salām* was – so to speak – the founder of these rites of love. Allāh *ta‘ālā* was so pleased by his actions that He stipulated them as the pillars and rites of the special presentation in His court, i.e. on the occasions of hajj and ‘umrah. All this is collectively known as hajj.

After understanding this definition of hajj, ensure that it settles in your heart. While perceiving the greatness of this greatest of bounties in your heart, express your gratitude to Allāh *ta‘ālā* for having placed in your heart the intention of presenting yourself at His Sanctified House and the blessed city of His Beloved Muḥammad Rasūlullāh *sallallāhu ‘alayhi wa sallam*. Thank Allāh *ta‘ālā* for having provided you with the means for doing this. You must then focus on your intention.

## Intention

The purpose of your hajj must be solely and expressly in obedience to Allāh’s order, seeking His pleasure and fulfilling His

obligation. There must be no adulteration in it. Satan will try to corrupt your intention through very beautiful ways by putting thoughts into your heart to shift you away from your fundamental objective. You are going to visit the Ka'bah, Haram Sharīf, Musjid-e-Nabawī, the Raudah Mubārak and various other sanctified places. In the course of your journey Allāh *ta'ālā* is making you testify thousands of times that it is solely and expressly for Allāh *ta'ālā* and no one is a partner in it. Just re-look at the words of the talbiyah which you read from the time you wear your iḥrām until you reach Musjid-e-Harām and commence the tawāf:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،  
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*I am here, O Allāh, I am here. I am here, You have no partner. I am here. All praises are due to You. All bounties are from You, and the kingdom belongs to You alone. You have no partner.*

Why are you made to reject partnership again and again? My humble opinion is that a pilgrim is made to say this so that the thought does not pass his mind that together with carrying out Allāh's order,

this journey is for the sake of visiting the sanctified places, in response to the call of Hadrat Ibrāhīm *'alayhis salām* the pilgrim will also be able to see the building [Ka'bah] which he constructed, or that it is for the sake of visiting the blessed grave of Rasūlullāh sallallāhu *'alayhi wa sallam*, the Musjid-e-Nabawī or his city. Through this talbiyah, Allāh *ta'ālā* is repeatedly making us say that this journey is solely for Him. In other words, the sole purpose of it is carrying out His injunction and seeking His pleasure. There are no other objectives. Yes, the others could be included, but they are subservient to the actual purpose. In fact, if the hajj is performed in the manner prescribed by Allāh *ta'ālā* and Rasūlullāh sallallāhu *'alayhi wa sallam*, the other objectives will be automatically realized. Furthermore, their acquisition is certainly from among the unique bounties and favours of Allāh *ta'ālā* in this world.

## **Pardon From Sins And Fulfilment of Rights**

After setting right your intention, focus on pardon from sins and the fulfilment of rights. Sins and rights are of two types: those which are connected to Allāh *ta'ālā* and those with one's fellow humans. Make a promise to Allāh *ta'ālā* that you will

abstain from sins and promise to Him that you will try to fulfil the rights which are due to Him (e.g. salāhs and fasts which you missed in the past). Then turn to fulfilling the rights of your fellow humans. In other words, those who have rights over you, whose rights you trampled, whom you troubled and annoyed, whose heart you broke, who have monetary rights over you. Clear all matters with them or give a recompense. Rights of fellow humans have to be fulfilled directly from the people concerned. It is essential to reduce this burden before your hajj journey.

### **Preparation For The Hajj Journey**

Now comes the time to learn the method of performing hajj. If you are able to read and understand, you must immediately obtain books on this subject and start studying them. Pay special attention to the specific du'ā's which Rasūlullāh sallallāhu 'alayhi wa sallam made at certain places and memorize them. Memorize them with the translation. It will be to your great fortune if you can obtain an 'ālim to guide you. It is not necessary to make du'ā' in Arabic. In fact, it is better to make du'ā' in your own language. However, if you can make du'ā' in the language of Rasūlullāh sallallāhu 'alayhi wa sallam while fully

understanding it, this will be best. The effect of it will be totally different. By the will of Allāh *ta'ālā* you are performing ṣalāh. Imagine if you understood each word! The very nature of the ṣalāh will be different. Before you depart, make a point of at least learning the meanings of the different pillars of ṣalāh and the sūrahs which you normally read.

In addition to studying hajj books, it is necessary for you to spend time with those who know the rules and regulations of hajj, who are people of piety and also experienced in performing hajj. Spend some time with members of the Tablighī Jamā'at who are working among the pilgrims. If not, you should at least attend the various hajj programmes and classes which are conducted by various organizations. No matter what, you are spending your valuable time and a large amount of money for a journey of thousands of kilometres. You should therefore make full preparations for it so that you return successful, having realized your objective.

We hope that you will make the fundamental hajj preparations by studying books, spending time with the Tablighī Jamā'at or attending the various hajj



programmes and complete your preparations in this way.

## **Necessities For The Journey**

As regards items which are needed for the hajj journey, my sincere advice to you is try and take the least items as possible.

Carry 4-6 sets of clothing; a warm jersey, coat or jacket; a pair of leather socks; two sheets (one for wrapping yourself and one for laying on the floor); two sets of ihrāms (it will be better if at least one is the towelling type); a prayer mat; a blanket; a straw or plastic mat; plastic rope; cotton and needle; a knife; shaving equipment; mirror; a torch; two plates; two cups; two spoons; a tumbler; a water-can; a water bottle; a small breakfast tray; six passport-size photographs; medicines which you normally need; at least three pairs of beach-tongs; about a dozen plastic bags to carry them (the cleaners in the Haram Sharīf move sandals from their place or someone else will take yours mistakenly. If you have them with, you will not waste time searching for them); a large bag for your main luggage; hand luggage; a hand bag for you passport and other necessary documents. Although the airlines provide a pouch for these documents, a bag which you can suspend from your neck is most

convenient. Remember that your main luggage goes as cargo so you must certainly lock it. If the bag has outside compartments, put locks for each of them. You can only carry your hand bag and a hand luggage of about five kilos with you in the plane.

You must most certainly keep your hajj literature with you and study them continually. Hajj books are normally given during the journey from Jeddah to Makkah but you should still carry the few small books which are available here. The following books are suggested: *Faḍā'il-e-Hajj*, *Āsān Hajj*, *Hajj wa 'Umrah aur Ziyārat Nabawī*, *Mu'allim al-Hujjāj*, *Darbār Nubūwwat kī Hādīrī*, *Munājāt Maqbūl*, *100 Du'ā's From The Qur'ān and Hadīth*, *40 Durūd* and so on.

There is absolutely no need to carry foodstuff because everything is available at every place. The airlines will provide you with meals, breakfast and so on in the plane. It will be so much that you could carry it with you to eat while you are waiting at the Jeddah Airport. On the road from Jeddah to Makkah you will find many places along the way where you can purchase the best of juices and drinks, and excellent breakfasts. During your stay in

Makkah and Madīnah, you can purchase meal coupons from your agent and save yourself from the inconvenience of having to cook. If not, you can purchase food from the various food outlets near the Haram. Indian and Pakistani pilgrims can obtain food which suits their taste from the Pakistani food outlets at good prices. If you like Arab food, there is a type of rotī which they make known as *tamīs*. One such rotī is sufficient for 2-3 people. You may purchase beans and gram with it. If you feel that all this will work out expensive, then if you calculate the valuable time which you will save and can therefore spend in the Haram Sharīf, then purchasing it will prove much more profitable. On landing at Jeddah airport, you will receive a draft which will easily suffice you for your entire stay. You should therefore not waste your time nor the womenfolk's time in cooking food.

The list of items which was provided above is for your own ease. Those who can bear a bit of hardships can reduce the items in the list.

### **Crowds of People Bidding Farewell**

It will be better if you bid farewell to your friends, relatives and beloveds at home. We have noticed in many cases where an

entire bus load of friends and relatives travelling for many kilometres to the city from where the flight is just to bid farewell to one pilgrim. They stay over in the city for several days until the date of the flight. It inconveniences so many other people and the pilgrim himself is not focussed. He ends up going for hajj without preparing fully. Consequently, he does not fulfil it correctly and is deprived of its blessings. Those bidding farewell certainly have the essential right of ensuring that they help the pilgrim to perform his hajj in the correct manner in the light of the Sunnah. In other words, the few days that are spent waiting for the flight must at least be spent for the actual preparation of the hajj or for revising the lessons which he learnt.

### **Points to Consider When Travelling by Air**

You must certainly consider the following points in the course of your air journey:

1. Before boarding the plane, ensure you have completed all your needs [going to the toilet and so on] and performed wuḍū'.
2. Although the plane has toilets, you must try to use them as little as possible because water is limited in the plane.

3. It is most essential to be extremely careful about how you use water. Do not allow the slightest bit of water to fall over. Your slight negligence can put the lives of all the travellers in danger because electric wires run on the floor of the plane. Water falling down could cause a short circuit and result in a fire on board.
4. The moment the announcement is made, fasten your seatbelt. It is for your own protection, so give it due importance.
5. Follow the guidelines of the cabin staff and co-operate with them.
6. Don't waste any time while on the plane. If you have already made your intention, continue reading the talbiyah in an audible voice. If you have not made the intention, spend the time reading, dhikr, du'ā' and so on.
7. Before reaching Jeddah Airport, you will receive a packet of food and bottled water. Carry it with you because a lot of time goes at immigration and other formalities. The food will be of use there.

## At Jeddah Airport

Once you get off at Jeddah Airport proceed directly to the immigration hall and join the queue. Once your turn comes, hand over you Pilgrim Pass to the Immigration Officer who will stamp it and return it to you.

Then proceed to Customs where you will retrieve your main luggage which had been included as cargo and arrived with you. Retrieve your luggage, check it and proceed to the customs counter. Your luggage will be checked and marked, and sent outside via luggage trolleys. You will receive it when you go outside. You will have to go to the ministry counter to have your documents checked. On coming out of the building, proceed straight to the Indian embassy counter where you will obtain the name of your hajj agent, office number and other details. Proceed to the bank counter and cash your draft. Count the Saudi riyals which you receive and keep them safely.

You will find representatives of your agent who will inform you about your bus. You will see your luggage loaded on trolleys with luggage of many other travellers. The airport staff will load your luggage onto the bus. Ensure that your luggage is in fact loaded on your bus. Before boarding the bus perform the farḍ ṣalāh which you has

to be performed at that time (if any) and perform two rak'ats of ṣalāh in gratitude to Allāh *ta'ālā*.

Your passport and other documents will be with your agent. You will be given an Iqāmah Card which will contain your agent's address, telephone number and office number. These details are most useful in the event of your getting lost or forgetting the way. Keep this card with you at all times.

Your hajj agent is responsible for making all arrangements for travelling from Jeddah to Makkah, Makkah to Madīnah and returning to Jeddah. You do not have to pay anything to anyone for all this – not even to the porter for loading your luggage.

### **Fard Acts of Hajj**

The following are the fard acts of hajj. Your hajj will be incomplete if you miss out any of them.

1. Ihrām.
2. Wuqūf-e-'Arafah even if for a single minute.
3. Tawāf-e-Ziyārat.
4. Ensuring the sequence of ihrām, wuqūf-e-'Arafah and tawāf-e-ziyārat.

5. Wuqūf-e-‘Arafah to be performed between the zuhr of the 9<sup>th</sup> of Dhū al-Hijjah until before the fajr of the 10<sup>th</sup>. Tawāf-e-ziyārat to be performed after that.

### **Wājib Acts of Hajj**

1. Wuqūf-e-Muzdalifah.
2. Sa’y.
3. Ramy.
4. Tawāf-e-qudūm for the one who lives out of the Haram boundary.
5. Shaving or clipping one’s hair.
6. Sacrificing an animal for the one performing qirān or tamattu’ hajj.

If any of the above is missed out, damm – i.e. sacrificing one animal will become obligatory.

If any of the Sunnah acts of hajj are left out, the hajj will still be valid. The pilgrim will not be labelled a sinner.

### **Prerequisites of Tawāf**

1. To be a Muslim.
2. Intention.
3. To be performed at specific times.
4. The first four rounds.



## **Wājib Acts of Tawāf**

1. Garments must be pure.
2. Body must be pure. Person must be in a state of wuḍū’.
3. Satr must be covered.
4. Must be within the boundaries of Musjid-e-Harām.
5. The Ka’bah must be to one’s left side when performing tawāf.
6. Tawāf must be performed out of the Haṭīm.
7. Two rak’ats of ṣalāh after tawāf.
8. The last three rounds.
9. Must be performed on foot unless a person has a valid Shar’ī excuse.

## **Ihrām**

1. While in a state of ihrām, men are not permitted to wear stitched garments, any head covering, gloves, socks, etc. An umbrella, the shade of a tree or building, the roof of the car or bus may be used as providers of shade.
2. A watch, ring, spectacles can be worn. Fragrance free soaps can be used for bathing. A person may scratch an itch on

his head or any other part of the body even if this causes strands of hair to fall off.

3. The ihrām of women is the normal clothes which they wear provided they do not attract attention to themselves. They must also abstain from wearing clothes which are similar to men's clothing. It is not correct to specify a particular colour of clothing for women.

4. It is essential for women to leave their faces uncovered while in ihrām. Even when sleeping they must ensure that their faces do not get covered.

5. Some people are in the habit of covering their head when they go to sleep. This is prohibited in ihrām. Men are not permitted to cover their head.

6. A person may change his ihrām. It is incorrect to think that it is not permissible to change it in the case where it becomes dirty or gets torn.

### **Kissing Hajar-e-Aswad**

It is Sunnah to kiss the Hajar-e-Aswad while it is fard to respect and honour a Muslim. It can never be correct to disregard a fard for the sake of a Sunnah. In addition to this, it is absolutely

forbidden to harm others while kissing the Hajar-e-Aswad.

The order of istilām is only for Hajar-e-Aswad. As for Rukn-e-Yamānī, we are ordered to only pass our hands over it. We are not permitted to kiss it or to kiss the Maqām-e-Ibrāhīm. Abstain from this. Many people kiss these two places out of ignorance.

### **Tawāf And Sa'y**

1. If you doubt the number of rounds you completed for tawāf or sa'y, take the lower number into consideration. For example, if you doubt whether you completed three or four, take three as the number.

2. Sa'y must be performed immediately after tawāf. It is not permissible to defer it without a Shar'ī reason.

3. It is preferable to perform the two rak'ats of wājib aṭ-tawāf behind the Maqām-e-Ibrāhīm, but there is no specified spot for it. The entire area behind Maqām-e-Ibrāhīm – in fact, the whole Musjid-e-Harām – falls under this rule. You can perform these two rak'ats anywhere, but do not perform it where you could disturb those who are performing tawāf.

4. Abstain from talking while performing ṭawāf. Perform it with humility, servitude and while thinking of Allāh's greatness.

5. It is not correct to confine one's self to certain du'ā's for ṭawāf and sa'y or to read them collectively in a raised voice which could disturb others.

### **Consider The Following Points When in The Haramayn Sharīfayn**

1. Never sit on the paths where people normally walk because this would inconvenience others.

2. In the case where women attend the congregation, they must ensure they perform ṣalāh in the area reserved for women. Ṣalāh is invalidated when performed with men. Women from certain countries pay no regard whatsoever to this. Other women imitate them and thereby corrupt the ṣalāh of so many others.

Women have been given concession for ṭawāf because there is no alternative, but here too they must be extremely cautious about mixing with men. They must go near the Ka'bah only when the crowd is small. Kissing the Hajar-e-Aswad, touching its cover or passing the hand over Rukn-e-Yamānī must only be endeavoured when

there is no fear at all of being touched by men. Remember, Allāh's pleasure lies in carrying out His orders, not in fulfilling the desires of one's heart.

3. In the case where the crowds are too large, we are permitted to walk across those who are performing ṣalāh. There is specific permission for this in the Haramayn Sharīfayn. Here too you must submit before Allāh's order and bear patiently if anyone walks across you.

4. It is a bid'ah to touch one's clothes against the cover or walls of the Ka'bah with the intention of acquiring blessings. It is disrespectful to raise one's garment towards it.

5. A janāzah ṣalāh takes place after almost every ṣalāh in the Haramayn Sharīfayn. Make a point of joining this ṣalāh. Women can also join it.

6. All ṣalāhs in the Haramayn Sharīfayn are performed at their earliest time. These times change almost daily. There is therefore no stipulated times for the adhān. You must be conscious of the adhān.

7. Wheelchair facilities are provided for those who are excused. You can present your card and obtain a wheelchair. There is

no fee for it. However, due to the large crowds, it becomes quite difficult and one has to bear hardships. Wheelchairs are also available on hire and these can be obtained easily.

8. The entire Haram Sharīf especially the ṭawāf area remains cool. A special type of marble has been used to ensure it remains cool even in the intense heat. People of a cold temperament should therefore carry socks so that they can use them when they are not in iḥrām.

9. Because of the ṭawāf in Musjid-e-Ḥarām, women are permitted to go into the men's area. However, they still have to be separated at ṣalāh times. You must clearly explain to your womenfolk where you will meet them after the ṣalāh. If you are going to leave after the ṣalāh, explain to them at which exit you will meet. Each exit has large signs indicating the name of the exit. Ensure your womenfolk remember these exits [so that they do not get lost].

10. In Musjid-e-Nabawī there are separate demarcated areas for men and women. Neither of them is permitted to go into the area of the other. You must therefore inform your womenfolk of the time when you are going to come out and where you will meet. You may then proceed

to your respective areas. Women must ensure they wait for their men at the specified place no matter how long they have to wait. They must never leave the place to go in search of their men.

11. As in the case with Musjid-e-Harām, the entrances of Musjid-e-Nabawī also have names and numbers. When entering through a certain entrance, remember its number and leave through the same door. In this way you will not lose your way.

12. Try to wear footwear which can remain with you at all times. Anyway, there are proper arrangements for placing footwear. Cubicles are to be found at various places with numbers on them. If you use them, ensure you remember the number. This will make it easy for you to find.

13. Be very particular about keeping the Haramayn Sharīfayn clean. There is an astounding cleaning system despite the hundreds of thousands of pilgrims. How are they able to achieve this? Allāh willing, you will see it for yourself. However, it is also your duty to cooperate with the cleaners and those in charge.

14. It is prohibited to take any food items or anything else into the Haramayn

Sharīfayn. Be especially mindful of this. Only a handbag or pouch is permitted.

15. Your bags will be searched each time you enter the Haramayn Sharīfayn. You should therefore not carry anything objectionable. This search is for security purposes. You must cooperate with the guards.

16. It is no act of respect to the Ka'bah by walking backwards when leaving the Musjid-e-Harām. It is an act of bid'ah.

17. Never carry large sums of money into the Haram Sharif.

18. In the course of the hajj journey, especially during the stay in Makkah and Madīnah, every person must spend as much time as possible in worship. Perform as many tawāfs as possible because it is superior to optional salāhs. In addition to this, spend your time in reading the Qur'ān and dhikr. Every single moment of your stay in these holy lands – especially in the Haramayn Sharīfayn – is extremely valuable. Ensure you make maximum use of it. It is also an act of reward to merely look at the Ka'bah with love. While here, you must pay most attention to your salāhs. Perform as many optional salāhs as you can.



## The Importance of Ṣalāh

After testifying to the Oneness of Allāh *ta'ālā* and prophet-hood of Muḥammad Rasūlullāh *ṣallallāhu 'alayhi wa sallam*, the most important obligation on a believer is ṣalāh. Ṣalāh holds a distinguished position over all other acts of worship as regards its greatness and its rational and natural need. It is the most well-known and most popular act in the sight of true worshippers who have recognized Allāh *ta'ālā*, and it is the most beneficial for the purification and rectification of the self. Ṣalāh is in fact the criterion of *īmān* and Islamic life. It is the best way of removing heedlessness and man's external and internal remembrance. Ṣalāh is a reminder of the day of Accounting and also a means of creating an urge for obedience to Allāh *ta'ālā*. The different conditions which a man has to live in his life have been combined in ṣalāh. Ṣalāh is a criterion and measure of one's entire life. Ṣalāh itself will be made a measure and standard on the day of Resurrection. Rasūlullāh *ṣallallāhu 'alayhi wa sallam* repeatedly emphasised ṣalāh to his followers even when he was departing from this world. Imām Aḥmad *rahimahullāh* states that every Prophet stressed on ṣalāh when he was leaving this world. Ṣalāh is a private conversation

between a servant and Allāh. A genuine and vibrant ṣalāh is the one which has humility and presence in it. Humility and presence can be developed when a person knows the meaning of ṣalāh and performs it with meaning. Rasūlullāh ṣallallāhu ‘alayhi wa sallam had a unique bond with ṣalāh. His blessed heart and illuminated soul used to experience something special when he was in ṣalāh. This can be partly gauged from his statement:

قُرَّةُ عَيْنِي فِي الصَّلَاةِ

*The coolness of my eyes lies in ṣalāh.*

Incidents depicting the love and preoccupation with ṣalāh which Rasūlullāh ṣallallāhu ‘alayhi wa sallam, his Ṣahābah radiyallāhu ‘anhum and the pious personalities of the past had have been described in detail. One can estimate the importance of ṣalāh by reading them.

Ṣalāh has been taught for every turn and occasion in a person's life from the time he is born until he dies. Just ponder over this: occasions of happiness or sadness, when there is a certain need or stress, the absence of rain, the eclipse of the sun and moon, salvation from calamities and disasters, pardon from sins, protection

from the enemy, etc. etc. – we are taught to perform ṣalāh for each of these occasions. So much so that not a single part of the four parts of a day [morning, afternoon, evening, night] is devoid of ṣalāh.

Even in the course of your hajj journey you are taught to perform ṣalāh at every step of the way. When getting into ihrām you are instructed to perform two rak'ats of ṣalāh. When you complete your tawāf, you have to perform two rak'ats. When you complete the sa'y, you are instructed to perform two rak'ats. If you have the opportunity of entering the Ka'bah, you are asked to perform two rak'ats. When you enter Masjid-e-Nabawī, you are asked to perform two rak'ats of Tahīyyatul Masjid.

You too must spend most of your time in ṣalāh during your stay in Makkah and Madīnah. Be very particular about performing the fard ṣalāhs together with their sunnah and nafl ṣalāhs. In addition to them, make a point of performing tahajjud, ishrāq, chāsht and ṣalātut tasbīh. Very few people are able to perform all these ṣalāhs when they are occupied in their daily lives. However, during your stay here – where you are promised of receiving thousands more rewards and where you went solely to acquire Allāh's pleasure – it

is very easy for you to perform them. You have the time and also the blessed environment. Furthermore, your heart too is more enthusiastic. So perform as many salāhs as you can. There are several salāhs for which many virtues are mentioned in the Ahādith. Many people are not fully aware of them, and so, despite wanting to perform these salāhs while in Makkah and Madīnah, they are deprived of it. I feel it would be appropriate to explain these salāhs briefly.

### **Tahajjud**

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ

*The most superior salāh after the fard salāh is the night salāh (tahajjud).*

Rasūlullāh *sallallāhu ‘alayhi wa sallam* used to perform eight rak‘ats. Performing less and more than this number is also reported. The time for this salāh is after the middle of the night and extends until true dawn.

## Ishrāq or Chāsht

Hadrat Abū Hurayrah *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said:

مَنْ حَافَظَ عَلَى شُفْعَةِ الصُّحَى غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ  
مِثْلَ زَبَدِ الْبَحْرِ

*The person who upholds two rak'ats of chāsht shall have all his sins forgiven even if they are like the foam of the sea [in number].*

Hadrat Abū ad-Dardā' *radiyallāhu ‘anhu* narrates that Rasūlullāh *sallallāhu ‘alayhi wa sallam* said that Allāh *ta'ālā* says:

يَا ابْنَ آدَمَ، ارْكَعْ لِي أَرْبَعَ رَكَعَاتٍ فِي أَوَّلِ النَّهَارِ أَكْفِكَ  
آخِرَهُ

*O man! Perform four rak'ats at the beginning of the day for Me and I will suffice you for the rest of the day.*

Two and four rak'ats of chāsht *salāh* have been established from Rasūlullāh *sallallāhu ‘alayhi wa sallam*. If they are performed a short while after sunrise, they are called ishrāq. If they are performed

after the sun has risen considerably [mid-morning], they are called *chāsht*.

### **Salāt at-Tasbīh**

After teaching salāt at-tasbīh to Hadrat ‘Abdullāh ibn ‘Umar radiyallāhu ‘anhu, Rasūlullāh sallallāhu ‘alayhi wa sallam said to him:

فَإِنَّكَ لَوْ كُنْتَ أَكْثَمَ أَهْلِ الْأَرْضِ ذَنْبًا غُفِرَ لَكَ بِذَلِكَ

*Even if you are the biggest sinner on earth, you will be forgiven by virtue of it.*

This is a four rak‘at salāh in which the following kalimah has to be read 300 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Two ways of performing it are established in the Ahādīth:

1. After Sūrah al-Fātiḥah and another sūrah of each rak‘at, a person reads the above kalimah 15 times. He will go into rukū’ and after reading *Sub-hāna Rabbiyal ‘Azīm*, he will read this kalimah ten times. After standing up from rukū’, he will read it ten times in the qaumah position. In sajdah he will read it ten times, when getting up from the first sajdah, he will read it ten times in the jalsah position, ten times again in the second sajdah, and ten

times when he gets up from the second sajdah. In this way he will read it 75 times in one rak'at. He must read it in the same way for all four rak'ats.

2. Before commencing the recitation of Sūrah al-Fātiḥah in each rak'at, the person will read the above kalimah 15 times. Before going to rukū' he will read it ten times. Then ten times in the rukū', ten times in the qaumah position, ten times in the first sajdah, ten times when coming up from the first sajdah and ten times in the second sajdah. In this way he will complete 75 times in each rak'at.

Remember that in this second method you do not have to read this kalimah after getting up from the second sajdah.

### **Salātul Awwābīn**

There are many merits for performing six rak'ats of optional salāh after the maghrib salāh. This salāh is performed in units of two rak'ats.

### **Important Points to be Borne in Mind at Minā And 'Arafāt**

1. In the case where it is extremely hot, drink Zam Zam regularly and wash your face as well. Be especially particular during

your stay at Minā. Do not allow yourself to become dehydrated.

2. Bear in mind that it is not allowed to burn any fires at Minā. There are many dangers in this. Anyway, all types of foods are easily available there.

3. Thousands of similar looking tents are pitched in Minā. Ensure each person in your group knows the tent number.

4. Bathrooms and toilets are provided in Minā 'Arafāt. Make use of them.

5. It is incorrect to believe that it is essential to climb Jabal-e-Rahmat during the Wuqūf-e-'Arafah.

6. Once you reach Muzdalifah from 'Arafāt, perform maghrib and 'ishā ṣalāhs before picking up pebbles. Pebbles should not be picked up before the performance of these ṣalāhs.

7. It is not essential to pick up pebbles in Muzdalifah only. They can be picked up from anywhere within the boundaries of the Haram.

8. Pebbles must be slightly larger than the size of chick peas. It is against the Shari'ah to wash them.



9. It is incorrect to throw large rocks, shoes, sticks and so on for the ramy.

10. The pebbles must be thrown individually. It is incorrect to throw all at once. If they are thrown all together, it will be counted as one.

11. Say the takbīr (Allāhu Akbar) with each pebble. It is incorrect to swear or be abusive towards Satan.

12. When performing ramy, it is not essential for the pebbles to strike the pillar. However, it is necessary for them to fall in the pond-like structure in the bottom. It is permissible to perform ramy on behalf of children, the sick, the old and weak women. However, when performing ramy on behalf of children, their parent or guardian must perform his own ramy first, and then the children's. The sick, old or women who cannot perform ramy may appoint someone to represent them. The person will perform his own ramy first and then on their behalf.

### **The Visit to Madīnah**

The visit to Madīnah Munawwarah is certainly a very honourable act, but it is absolutely wrong to consider it to be a completion of the acts of hajj.

All the following acts are innovations and fabrications, and must therefore be abstained from: Touching the walls of Musjid-e-Nabawī, iron bars, doors or windows with the intention of acquiring blessings, or to pass one's hands over them or to cause one's clothes to touch them with the same intention.

### The Boundaries of Riyād al-Jannah

Riyāḍ al-Jannah refers to the area between the blessed grave of Rasūlullāh *sallallāhu 'alayhi wa sallam* and his pulpit. Eight white pillars demarcate its boundaries. These pillars are individually known as *uṣṭuwānah*. In the entire Musjid-e-Nabawī, these are the only pillars which are white in colour. Their names are also written on them. another easy way of identifying this area is that it is covered with white carpeting [different from the rest of the Musjid].

It is extremely difficult to perform *ṣalāh* in this area during the *hajj* season because of the large crowds. Every person desires to perform *ṣalāh* here. The place is limited while those wanting to go there are countless. In their enthusiasm, many people resort to pushing, fighting and forgetting all manners and etiquette. It is generally quieter after *ishrāq* or half an

hour before each adhān. If you enter through Bāb as-Salām, turn left after the fourth or fifth pillar, walk towards the rear and then approach Riyād al-Jannah, you will – Allāh willing – succeed. However, you must bear in mind that you must not inconvenience anyone. If anyone inconveniences you, consider it to be a “charity” for the opportunity of being able to perform ṣalāh in Riyād al-Jannah.

### Salām at The Blessed Grave

There are four meshed sections at the Raudah. The first and last are empty. The copper ring on the second meshed section is in line with the blessed face of Rasūlullāh *sallallāhu ‘alayhi wa sallam*. this is where you will present your salām. In the third meshed section you will see two copper rings. You will offer salām to Hadrat Abū Bakr *radiyallāhu ‘anhū* in line with the first ring and to Hadrat ‘Umar *radiyallāhu ‘anhū* in line with the second ring.

Due to the large crowds you will not get a chance to stand for a minute in front of Muwājahah Sharīf. A line of people wanting to offer salām has to merely pass in front and proceed forward. Continue reading durūd while you are in the line and once you reach Muwājahah Sharīf, suffice with

offering salām, proceed to offer salām to Hadrat Abū Bakr *radiyallāhu ‘anhu* and Hadrat ‘Umar *radiyallāhu ‘anhu* and carry on forward. However, if there is no impediment, do not go out of Bāb Jibra’īl. Turn right instead and go to the first row of the Musjid where you can perform two rak‘ats optional salāh in gratitude. After completing your salāh, if you take a few steps to your right, you will be in line with Muwājahah Sharīf again. The only barrier between yourself and Muwājahah Sharīf will be the line of people who are proceeding to offer salām. Remain standing there and offer salām in a very soft tone. If you do not know it by heart, you may read it from a book. You may now fulfil your lifelong wishes. Request Rasūlullāh *sallallāhu ‘alayhi wa sallam* for intercession – by Allāh’s permission – for yourself, your parents, relatives and friends. Convey salām on behalf of them as well. You may then proceed to offer salām to Hadrat Abū Bakr *radiyallāhu ‘anhu* and Hadrat ‘Umar *radiyallāhu ‘anhu*. If you do not get an opportunity of offering salām at the Raudah the first time, you must try again and again later on and you will succeed. Kindly do not forget to convey my salām as well. May Allāh *ta’ālā* reward you with the best of rewards.

Remember that it is incorrect to make du‘ā’ with both hands raised while facing the Raudah. And to ask Rasūlullāh *sallallāhu ‘alayhi wa sallam* for anything is not just a bid‘ah but an act of polytheism.

### Jannatul Baqī’

Jannatul Baqī’ is open to males only after the fajr and ‘aṣr ṣalāhs. Try to go there regularly during your stay in Madīnah Munawwarah.

### Visiting The Historical Masājid of Madīnah

You must visit the historical masājid of Madīnah Munawwarah at least once. These are the masājid where Rasūlullāh *sallallāhu ‘alayhi wa sallam* or his *Sahābah radiyallāhu ‘anhum* had performed ṣalāh. For example, Musjid Qubā, Musjid Qiblatayn, Musjid Dhubāb, Musjid Fath, Musjid Jumu‘ah, Musjid Banū Zufar, Musjid ‘Amāmah, Musjid Ijābah and so on.

### What to do When in Any Difficulty

If you have any type of difficulty or complaint, you must revert to your embassy office. However, if you bear a bit of hardship or difficulty, you will be rewarded for it.

### Final Word

Finally, I think it is essential to inform you that Allāh *ta'ālā* wants to see from a pilgrim that he is solely and expressly bound to the pleasure and order of Allāh *ta'ālā*. This is why many of the things which were permissible before ihrām become unlawful after ihrām. Many of the things which were unlawful become permissible.

The servant who is subservient to Allāh's orders is the successful one. The things which were permissible were permitted by Him. Now that they have become unlawful after ihrām, they have become unlawful by His order. Thus, hajj demands the expression of this servitude. This is what Hadrat Ibrāhīm *'alayhis salām* had demonstrated in whose memory this pillar has been made compulsory. You too must carry it out in obedience to Allāh *ta'ālā*. Allāh willing, your hajj will be accepted to the highest level.

I pray Allāh *ta'ālā* blesses your hajj journey and accepts it. If you remember, include the author of this book and his family in your du'ā's. May Allāh *ta'ālā* recompense you with the best of rewards. Āmīn.

## TRANSLATOR'S NOTE

Translation completed on 4<sup>th</sup> Ramaḍān 1435 A.H./02 July 2014. We pray to Allāh *ta'ālā* to accept this humble effort and to make it a source of our salvation in this world and in the Hereafter.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ  
أَنْتَ التَّوَّابُ الرَّحِيمُ

As with all human endeavours, there are bound to be errors, mistakes and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions. Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: [maulanamahomedy@gmail.com](mailto:maulanamahomedy@gmail.com)

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## GLOSSARY

### Definitions of Words And Explanations of Certain Places

Some things related to hajj are referred to by their Arabic names and used in a particular context. Most of the pilgrims do not know Arabic and are therefore unable to understand them. Such words are explained at their appropriate places. However, in order to make things easier and clearer, these words are explained separately over here. They are arranged in the English alphabetical order.

**Āfāqī:** A person who lives out of the boundaries of the mīqāt, e.g. an Indian, a Pakistani, an Egyptian, a Syrian, an Iranian, etc.

**‘Arafāt/‘Arafah:** An open field which is about nine miles east of Makkah. The pilgrims spend the 9<sup>th</sup> of Dhū al-Hijjah at this place.

**Ayyām-e-nahr:** The days of sacrifice. These commence on the 10<sup>th</sup> of Dhū al-Hijjah and end before sunset on the 12<sup>th</sup> of Dhū al-Hijjah.

**Ayyām-e-tashrīq:** The takbīrāt-e-tashrīq are read for five days from the 9<sup>th</sup> to 13<sup>th</sup> of Dhū al-Hijjah. However, the 11<sup>th</sup>, 12<sup>th</sup> and



13<sup>th</sup> of Dhū al-Hijjah are known as the ayyām-e-tashrīq (the days of tashrīq).

**Batn-e-‘Urnah:** An open field near ‘Arafāt. The wuqūf-e-‘Arafāt is not permitted in this area because it is out of the boundary of ‘Arafāt.

**Baytullāh:** The House of Allāh. In other words, the Ka‘bah. It is a cube-shaped building in the centre of Musjid-e-Harām. It is known as the qiblah of the Muslims. Tawāf is performed in the Musjid-e-Harām around the Ka‘bah.

**Bid‘ah:** An innovation. A practice which has no basis in the Sharī‘ah yet is done with the hope of reward.

**Da‘wah:** To invite towards Allāh *ta‘ālā* and Islam.

**Dhul Hulayfah:** This place is about six miles out of Madīnah. It is the mīqāt for those who are going to Makkah from Madīnah. It is also known as Bi‘r ‘Alī.

**Dhāt-e-‘Irq:** It is a name of a place which is presently deserted. It is at a distance of about three days’ journey from Makkah and is the mīqāt for those who are going to Makkah from Iraq.

**Du‘ā’:** To pray to Allāh *ta‘ālā*, beseech Him, beg of Him.

**Dumm:** If a person commits some of the prohibitions which are unlawful during the state of ihrām, he has to slaughter a goat, etc. to make up for this error. This is known as dumm.

**Durūd:** Salutations and peace to Rasūlullāh sallallāhu 'alayhi wa sallam.

**Hadīy:** An animal which a pilgrim slaughters as a sacrifice within the boundary of the Haram. He could have taken this animal with him or purchased it there.

**Hajar-e-Aswad:** The Black Stone. This is a stone from Paradise. When it was sent from Paradise, it was whiter than milk. But the sins of man have caused it to turn black. It is fitted in the south eastern corner of the Ka'bah at a height of about six feet. It is enclosed in a silver ring.

**Hajj:** Performing the rites of hajj (tawāf, sa'y, wuqūf, ramy, etc.) at a particular time, and at certain places while in a state of ihrām.

**Haram:** An area of land surrounding Makkah. Signs and markers are placed on the borders of this land. It is unlawful to hunt, chop trees, graze animals, etc. in this area.

**Haramī:** A person who lives within the limits of the Haram – either in Makkah itself or out of Makkah.

**Haṭīm:** An area attached to the northern side of the Ka'bah, and enclosed by a semi-circular wall. It is known as the Haṭīm, Hijr, and Hazīrah as well. Some time before Rasūlullāh sallallāhu 'alayhi wa sallam was commissioned as a Prophet, the Quraysh decided to rebuild the Ka'bah. They all agreed to build it with lawful earnings only. However, they did not have sufficient funds so they left out about six yards from the original Ka'bah. This left out section is known as the Haṭīm. The original Haṭīm was close to six yards but is slightly more at present.

**Hil:** The land which lies out of the boundary of the Haram but within the mīqāt. The things which are unlawful in the Haram are lawful in this area.

**Hillī:** A person who lives in the Hil.

**Halq:** Shaving the hair of the head.

**Idtibā':** Tying the upper sheet of the ihrām beneath the right arm [exposing the right arm] and placing the end of the sheet over the left shoulder.

**Ifrād:** Donning ihrām of hajj from the miqāt and fulfilling only the rites of hajj.

**Ihrām:** To make unlawful. Once a person in ihrām makes a firm intention of hajj, ‘umrah, or both, and says the talbiyah, then certain lawful things become unlawful to him as a result of the ihrām. This is known as the state of ihrām. The two sheets worn by the person performing hajj or ‘umrah while in the state of ihrām are also referred to as the ihrām.

**Istikhārah:** To seek goodness from Allāh *ta‘ālā*. This is done by performing two rak‘ats of ṣalāh and begging Allāh *ta‘ālā* to help one to make the correct decision.

**Istilām:** Kissing the Hajar-e-Aswad and touching it with one’s hand. Or, merely touching the Hajar-e-Aswad and the Rukn Yamānī.

**Jabal-e-Quzh:** A mountain in Muzdalifah.

**Jabal-e-Rahmat:** A mountain on the plains of ‘Arafāt.

**Jabal-e-Thubayr:** A mountain in Minā.

**Jamarāt/jimār:** There are three spots in Minā where high pillars are constructed. Pebbles are thrown at these three pillars. The pillar which is nearest to Musjid-e-Khayf towards the east is known as

Jamaratul Ūlā (the first jamarah). The middle pillar which is in the direction of Makkah is known as Jamaratul Wustā (the second jamarah). The next pillar is known as Jamaratul Kubrā, Jamaratul 'Aqabah, and Jamaratul Ukhrā.

**Jannatul Mu'allā:** The graveyard of Makkah.

**Jannatul Baqī':** The graveyard of Madīnah.

**Juhfah:** Name of a place near Rābigh. It is the mīqāt for those who come for ḥajj from Shām (Syria)

**Mad'ā:** The place where du'ā is to be made. It refers to a place which lies between Musjid-e-Ḥarām and Jannatul Mu'allā. It is desirable to make du'ā at this place when entering Makkah.

**Makkī:** A resident of Makkah.

**Maqām-e-Ibrāhīm:** A rock from Paradise on which Ibrāhīm *'alayhis salām* stood and built the Ka'bah. This rock used to go up and down automatically as per the need during the course of the construction. It is presently enclosed in a glass and mesh exhibit on the east side of the maṭāf in line with the pulpit. Both foot-prints of Ibrāhīm *'alayhis salām* are on this rock.

**Marwah:** A small mountain lying to the north eastern corner of the Ka'bah. The sa'y ends at this mountain.

**Matāf:** The place around the Ka'bah where the tawāf is performed.

**Mauqif:** A place of stopping. This refers to the stopping over either in 'Arafāt or Muzdalifah.

**Mihṛāb:** A recess in a musjid indicating the direction of the qiblah.

**Mīlayn Akhḍarayn:** Two green pillars at about the centre of the distance between Safā and Marwah. Those performing sa'y must hasten their pace when crossing between these two pillars.

**Minā:** The name of a place which lies about three miles east of Makkah. The sacrifice of animals and ramy are done here. The inhabitancy of Makkah has now reached Minā and it is incorporated into Makkah. Minā is now part of the Haram.

**Mīqāt:** The place at which it is obligatory on those who are entering the Haram of Makkah to don the iḥrām.

**Mīqātī:** A resident of the mīqāt.

**Mufrid:** Person performing ifrād hajj.

**Muhassab:** A place close to Makkah in the direction of Minā.

**Muhassar:** A field which is attached to Muzdalifah. One has to cross this place swiftly because it was here that Allāh's punishment descended on Abrahh's army of elephants who had tried to lay siege to the Ka'bah.

**Muhrim:** Person in ihrām.

**Multazam:** The wall which lies between the Hajar-e-Aswad and the door of the Ka'bah. It is desirable to make du'ā by holding on to this area.

**Musjid-e-Khayf:** The name of the large masjid in Minā. It is on the northern side of Minā and attached to Mt. Dubb.

**Musjid-e-Namirah:** A masjid on one side of 'Arafāt.

**Mutamatti':** Person performing tamattu' hajj.

**Muwājahah Sharīf:** The place where one stands before the grave of Rasūlullāh sallallāhu 'alayhi wa sallam and offers salām.

**Muzdalifah:** A field which lies between Minā and 'Arafāt. It is three miles to the east of Minā.

**Qārin:** Person performing qirān hajj.

**Qarn:** The name of a mountain which is about forty two miles away from Makkah. This is the mīqāt for those coming from Najd-e-Yemen, Najd-e-Hijāz and Najd-e-Tihāmah.

**Qasr:** Clipping or cutting the hair.

**Qirān:** Donning one ihrām for hajj and ‘umrah, performing ‘umrah, and then hajj with the same ihrām.

**Raml:** To perform the first three rounds of the ṭawāf by taking the chest out, moving the shoulders and taking small quick steps.

**Ramy:** To stone the Jamarāt.

**Raudah/Raudatul Jannah:** The area between the pulpit and grave of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

**Rukn-e-‘Irāqī:** The north eastern corner of the Ka‘bah in the direction of Iraq.

**Rukn-e-Shāmī:** The north western corner of the Ka‘bah in the direction of Shām (Syria).

**Rukn-e-Yamānī:** The south western corner of the Ka‘bah in the direction of Yemen.



**Sa'y:** Walking seven times between Safā and Marwah in a certain way.

**Safā:** A small mountain close to the Ka'bah towards the south. The sa'y commences from here.

**Shawt:** Walking once around the Ka'bah starting from the Hajar-e-Aswad and ending at the Hajar-e-Aswad.

**Tabligh:** Propagating the Dīn of Allāh *ta'ālā*.

**Tahlīl:** To say *Lā ilāha illallāhu Muḥammadur Rasūlullāh* (there is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh). This is the kalimah tayyibah.

**Tahliq:** To shave off the hair of one's head.

**Takbīr:** To say *Allāhu Akbar* (Allāh is the greatest).

**Talbiyah:** To read the entire *Labbayk*.

**Ta'lim:** Education.

**Tamattu':** To first perform 'umrah in the months of hajj in one ihrām. And then to don an ihrām of hajj in the same year and perform the hajj.

**Taqṣīr:** To clip or cut the hair of one's head.

**Tarbiyah:** Training and tutoring.

**Tasbīh:** To say *Sub-ḥānallāh* (glory to Allāh).

**Tawāf:** Walking around or circuiting the Ka'bah seven times in a particular manner.

**'Umrah:** Tying the *ihrām* at the *ḥil* or *mīqāt*, performing *tawāf* of the Ka'bah, performing *sa'y* between *Ṣafā* and *Marwah*, and shaving or clipping the hair on the head.

**Wuqūf:** To stop over. When applied to the injunctions of *ḥajj*, it refers to stopping in 'Arafāt or Muzdalifah during specified times.

**Yalamlam:** A place to the south of Makkah. It is also known as *Sa'dīyyah*. It is the *mīqāt* for people arriving from Yemen, India, Pakistan, Bangladesh, etc.

**Yaum-e-'Arafah:** The 9<sup>th</sup> of Dhū al-*Hijjah*. This is the day when *ḥajj* is performed and the *ḥājī* spends the day in the plains of 'Arafāt.

**Yaumut Tarwiyah:** The 8<sup>th</sup> of Dhū al-*Hijjah*.

**Zam zam:** This is the name of a famous spring in Musjid-e-*Ḥarām* close to the Ka'bah. It is presently in the form of a well.

Allāh *ta'ālā* - through His power – caused this spring to gush forth for Ismā'īl *'alayhis salām* and his mother.